

**AJITĀ and VIJAYĀ on the Verbal Meaning  
(Bhāvārtha Adhikaraṇa, Mīmāṃsā Sūtra 2.1.1-4)**

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This is virtually the eighth in the series of our publications of the Sanskrit text of the *Ajitā* commentary of Paritoṣamiśra, and for the first time together with *Vijayā* of Anantanārāyaṇa, the subcommentary to *Ajitā*, on the Bhāvārtha Adhikaraṇa (JS.2.1.Adhikaraṇa 1). This publication of *Ajitā*, as before, refers to three manuscripts: those preserved in the Adyar Library, Madras, the Bhandarkar Oriental Research Institute, Poona, and the Ganganatha Jha Kendriya Sanskrita Vidyapitha, Allahabad. However, the manuscript of the Ganganatha Jha Kendriya Sanskrita Vidyapitha shows, throughout, the same readings as those of the Bhandarkar Oriental Research Institute manuscript. Therefore the text of *Ajitā* is substantially based on the former two manuscripts. The publication of *Vijayā* is based on just one manuscript, the one that has been preserved in the Adyar Library.

**Preface**

It is my great pleasure that in 1988 the first volume of the *Ajitā* commentary, which covers the whole of the first Adhyāya of the *Mīmāṃsātantravārttika* and corresponds to the first to seventh installment of our publication, was published from the Ganganatha Jha Kendriya Sanskrita Vidyapitha<sup>(1)</sup>. Although the following parts may be under preparation for publication from the Vidyapitha, our series has its own *raison d'être* in that it may offer some variant readings in manuscripts which the printed volumes from the Vidyapitha do not necessarily include. In order to increase the values of our series, however, the present editor

begins to publish the subcommentary *Vijayā* (2) with its corresponding text of *Ajitā*. The publication of the *Vijayā* commentary, however small a portion it might be out of its bulky volume, is the first of its kind<sup>(3)</sup>. In utilizing the *Bhāvārtha Adhikaraṇa* of the *Tantravārttika*, Erich Frauwallner complained fifty two years ago to the effect that the *Ajitā* and *Vijayā* were not yet published, when he wrote his thesis "Bhāvanā und Vidhiḥ bei Maṇḍanamisra"<sup>(4)</sup>. May his complaint be soothed by this publication!

### Notes on this publication

In this installment we have made some changes in the style from the previous ones.

1. In the text of *Ajitā* a bold character phrase indicates a quotation from the *Tantravārttika* or the *Śābarabhāṣya*. On the other hand, in the text of *Vijayā* it signifies a quotation from *Ajitā*.
2. *Italic* characters indicate variant readings of MSS.
  - e.g. (i) 'yathāsaṃnikarṣaṃ *iti* (M2)' indicates that manuscript M2 has the reading 'yathāsaṃnikarṣaṃ *iti*' but M1 does not have the word '*iti*'.
  - (ii) 'arthāpattyā *vā* (M1. ca)' indicates that manuscript M2 has the reading 'arthāpattyā *vā*', while M1 has the reading 'arthāpattyā *ca*'.
  - (iii) '*tadanu* (M2.-artha-)vacanatām' indicates that manuscript M1 has the reading '*tadanuvacanatām*', while M2 has the reading '*tadarthavacanatām*'.
3. The asterisk indicates some questionable reading in the MSS.
4. The edition of the *Ajitā* commentary is based on pages from 511 to 558 of the Adyar Library MSS. No.38 D 7 and folios from 1a line 1 to 7b line 9 of the second Adhyāya of the Bhandarkar

Oriental Research Institute MSS. No.734 of 1891-95.

5. The edition of the *Vijayā* commentary is based on pages from 742 to 826 of the Adyar Library MSS. No.8 D 3.

### Abbreviations

M1 : The *Ajitā* manuscript preserved in the Adyar Library, No.38 D 7.

M2 : The *Ajitā* manuscript preserved in the Bhandarkar Oriental Research Institute, No.734 of 1891-95.

P : Printed texts

A : *Mīmāṃsādarśana*, Ānandāśrama Sanskrit Series No.97, Poona 1929.

A' : *Mīmāṃsādarśana*, Ānandāśrama Sanskrit Series No.97, Poona 1970.

B : *The Tantravārttika*, Benares Sanskrit Series No.5 ff., Benares 1882 ff.

ŚBh : *Śābarabhāṣya*

### References and Notes

1. *AJITĀ, Śrīparitoṣaṁśrapraṇītā Tantravārttikavyākhyā*, prathamobhāgaḥ. Ganganatha Jha Kendriya Sanskrit Vidyapitha Text Series No. 23 part 1, Edited by Dr. Kishore Nath Jha, Allahabad 1988.
2. Cf. K.Harikai, *AJITĀ*, A Commentary on the *Tantravārttika* (1), *Acta Eruditorum* No.1, 1983, p.7 and note (17). The manuscript of *Vijayā* No.38 D 3 of the Adyar Library is a new one written perhaps on a notebook with pen and ink, therefore it is supposed to have been transcribed in this century from an older one.
3. To be specific, the present editor showed a part of the *Vijayā* commentary on the topic of Upaniṣad in the mantra adhikaraṇa (Adhyāya 1, Pāda 2, Adhikaraṇa 4) in the book entitled '*Koten Indo Seiten Kaisyaku-gaku Kenkyū*', i.e. '*A Study on the Hermeneutics of Sacred Texts in Classical India*', Kunio Harikai, Kyūshū University Press, Fukuoka 1990, pp.213-214.

4. Frauwallner, E., Bhāvanā und Vidhiḥ bei Maṇḍanamiśra, *Wiener Zeitschrift für die Kunde des Morgenlandes* 1938, p. 212.

## AJITĀ

( Bhāvārtha Adhikaraṇa, Adhyāya II, Pāda 1, Adhikaraṇa 1)

atha dvitīyasyādhyāyasya prathamah pādaḥ prārabhyate.

Om . Bhāvārthaḥ

**prathame 'dhyāye pramāṇalakṣaṇam vṛttam ityādi** (M1) bhāṣyam avayavaśo vyācikyāsuḥ saṅkṣepavyākhyayōpakṣipati---  
**sambandham tāval lakṣaṇadvayasya karoti** (A.370,A'.333,B.334) iti. bhāṣyākṣarān anubhāṣaṇam *tu* (M2.ca) kramād upa-  
kramaviṣayatvasiddheḥ tāvacchabdena cāsyā darśitatvāt. kariṣyaty  
adhyāyārthavyākhyām agre *tu* (M1) sambandham *tāvat* (M2) karotīti.  
tāvacchabdasyārtha *iti* (M1). sampraty avayavānām artham  
nirūpayiṣyan *nākṣepam* (M2.nākṣipati) *tāvat karoti* (M1). tatra  
pramāṇalakṣaṇam vṛttam ity ayuktam iti. hetum āha---**nāiva hi**  
(A.370,A'.333,B.334) iti. adhyāyārtho hy anubhāṣaṇīyas sautraś ca *'rtho*  
(M2) adhyāyārtho bhavati nārthāntaram bhāṣyakārādyuktam. tenōktam  
**sūtrakāreṇa** iti. **pramāṇāder** (A.370,A'.333,B.334) iti vyākhyāsyati.  
anumānādiṇi tāvan nāiva *svarūpeṇa* (M2.sūtrakāreṇa) sūtritāni kim *tu*  
(M1) teṣām niṣedhena. yat tu pramāṇānām ādiḥ pratyakṣam yat sūtraṇād  
itarāṇy api sūtritaprāyāṇi bhavanti tad api **dharnam praty animitta-**  
**tvenōpanyastam na lakṣyatvena** (A.370,A'.333,B.334) iti. atha vā  
vidhyarthavādamantr (M1) ādiṣv api parihāradānāt teṣām ādiśabdena  
grahaṇam iti. codanālakṣaṇasūtrenādhikṛtasya prameyasya dharmasya  
pramāṇasva (M2)rūpābhidhānād uktam iva lakṣaṇam *ity* (M2) āśaṅkya  
"ha---**tan nāma lakṣaṇanam** (A.370,A'.333,B.334) iti. pramāṇaviše-  
ṣavidhir ayam *nāpratītapramāṇasvarūpavidhiḥ*. (M1.na pratīti dvitīye  
prathamah pādaḥ pramāṇasya svarūpavidhiḥ.) tad etad *vivṛtam* (M2.vivṛ-  
ṇoti) **na ca śabdo 'pi** (A.370,A'.333,B.334) iti. asmimś tv adhikaraṇe

yajetētyākhyātam phalabhāvanākaraṇatvena padāntararōpanīta (M2.-opāta-)karakōpapāditam (M2.-otpāditam) dhātvartham vidadhad dharmasya pramāṇam bhavāṭīti nirūpaṇāc codanā(M2.-yāḥ)rūpam *pramāṇam* (M1) lakṣyata iti vṛttikāramatenādhyaīyārtha(M2.-tva-)m aṅgīkṛtya *pramāṇa* (M2.pramāṇānām)lakṣaṇasyāśautratvenānupasaṃhāryatva ukte kim iti vṛttikāravākhyāta eva sūtrāṇām artho na syād ity āśaṅkya "ha--**katham ca** (A.370, A'.333,B.334) iti. lakṣaṇārthas tāvat prādhānyena pratijñātam codanā(M1.-yāḥ)prāmāṇyam dharme. tac cētarānimittatve 'na (M2.nir-)pekṣatve **ca** (M1) codanāyāḥ pratipāдите pratipāditam bhavāṭīty etāvataś *codanā*-(M1)lakṣaṇāntarbhāvaḥ. tatra nimittaparīṣṭi-pratijñāpurassaram etat pratipādanam vihāya yady *api* (M2.anya-)parīkṣāmiṣeṇa pramāṇānām lakṣaṇam anataraphalādarśanāc **ca** (M2) codanāvyabhicāras *tatra* (M2.tat-)samādhānam **ca** sūtrair anusriyate. tato lakṣaṇārthād anyatrāiva sūtrāṇi kṣīyeran, *na* (M1) lakṣaṇārtha-pratipādanāya *na* (M2) kimcid avaśiṣyetēti. *api ca* vṛttikāramatenāpi sūtreṣu vyākhyāyamāneṣu nādhyaīyārthatvam *pramāṇa* (M2.pramāṇānām)lakṣaṇasyēty āha---**api ca** (A.370,A'.333,B.334) iti. lakṣaṇapratipādyo hi lakṣaṇārtho bhavati nānyataḥ siddho hetutvenābhīhitāḥ. atra cēdṛśam pratyakṣādīlokaśiddham ato na parīkṣaṇīyam ity evaṃ yaḥ pramāṇaṣaṭka uktaḥ nāsau svarūpapratipattiyartham ukto bhavati kim tu aparīkṣyatayā pratīyatām iti *uktaḥ* (M2). ato na svarūpeṇa lakṣaṇagocara iti. tasmād asya bhāṣyasyānurūpe 'rthe 'labhyamāne 'nuvādatvena yathōktaviśayatvāt kliṣṭayā 'pi (M2) vyākhyayā tatrāiva yojanā kāryēty āha---**tasmād yat prathame 'dhyāye** (A.370,A'.333,B.335)iti. tad *etad* (M1) yojayati---tatra **pramāṇalakṣaṇam tāvad** (A.370,A'.333,B.335) iti. pramāṇalakṣaṇam ity etad abhidhānam codanālakṣaṇābhidhānāśrayam tadarthāśrayam *vā* (M2) pramāṇa(M2.-*lakṣaṇa* -)m vātrānubhāṣitam codanālakṣaṇābhidhānāśrayam vidhyādikatva (M2.-tatva-)nirṇītis **ca** yā 'trānubhāṣitā sā prāmāṇyenāiva samsthitā prathame 'dhyāye tadatiriktena *sva* (M1)rūpeṇa tasyās tatrāsthitatvād iti. *katham* autpattikatvādihetu(M2.-*pra* -)sādhya 'py (M1) arthaś codanālakṣaṇasūtrāśraya ucyate, *katham cāsāv* anenānubhāṣyata ity *āśaṅkya* (M2)

āha---**samasto hi**(A.370,A'.333,B.335)iti. pratijñōtthā (M2.-ôpasthā-)pitam eva jñānam hetvādibhiḥ pramāṇatām nīyateti (M2), na (M2) pratijñāśrayam eva prameyam bhavati. śakyate cānenānubhāṣitum ity uktam--**tatra ca dharmasya** (A.370,A'.334,B.335) iti. atha vā ślokôttarārddhena (M1) dvitīyādīpādapratipādyānām anukīrtanāt prathamapādaviṣay (M2)ānukīrtanam idam lakṣyate, katham codanālakṣaṇāśrayam ucyata ity atra "ha---**samasto hi** iti. **dharmapramāṇasya** (A.370,A'.333,B.335) ity etāvataivābhīdhānena pramāṇalakṣaṇam uktam manyate (M2.gamyate), yato dharmapramāṇam eva prakṛtatvāt pramāṇaśabdenocyate. yady api dharmasya codanāpramāṇam ity uktam na tat (M1) pramāṇasya codanātvam lakṣaṇam iti. tathā 'py arthād idam uktam eva. tathā yady api vyabhicāra(M2.-sya) dūṣitatvād abhimataprāmāṇyavedākhyāgamaviśeṣasamarpakam codanātvam na bhavati. tathā 'py acodanāto vyavacchedakatvamātreṇa lakṣaṇam ity uktam. etāvata klišṭatvam manyate, śabdena darśitam vyavacchedakatvamātram ca lakṣaṇaśabdapravṛttinimittam na lakṣyagatasakalarūpōpādānam ity āha---**na cāvaśyam** (A.370,A'.334,B.335) iti. atha vā pratīya(M2.-m -)ta evāutpattikatvād iha tv ekavākyatayā (M2.vedākhyāgama -)codanāviśeṣa (M1) ity avyabhicāra ity āha---**api cāutpattikasūtreṇa** (A.370,A'.334,B.335) iti. tathā 'pi dharmam praty upayogābhīdhānād iti. vidher upayoga audumbarādhikaraṇe darśitaḥ. atha vā tri(M2.-vi -)bhāgasya vedasya mantrārthavādayos tryamśabhāvanāvidhyekavākyatābhīdhānāt tadatiriktasya bhāgasya vidhiśabdābhīdheyasya tryamśabhāvanābhīdhān(M2.-en-)ôpayogo darśito bhavati. nāmadheyasyāpi vidhitvāntargatipratipādanam anen (M2.-danen-)āivānukīrtitam (M2.-h). tannirvāhāya tu viśeṣavicāro guṇavidhiḥ nāmadheyam ity anenēti. vidhyarthavādamantrāṇām sthitāpaurṣeyatvānām **dharmam praty** (M2.dharmapramitāv) upayogamātrapratipādan(M2.-na-)pratipāditôpayogāṁśatrayātmikānām smṛtīnām jñānasya samūlatā pratipādanena prāmāṇya(M2.-tva -)m nirṇītam ity āha---**śrutimūlatvam jñānasya** (A.370,A'.334,B.335) iti. nāmadheyasya tv aṁśatrayānantarapātitvenāśaṅkitā prāmāṇyasya vidhyantarbhāvavarṇanena prāmāṇya-

tattvaṃ nirṇītam ity āha---**nāmadheyasya**(A.370,A'.334,B.335)iti. evaṃ arthavādasya vidheś ca padārthasāmarthyôpāyasya sandigdghârthanirṇaye 'pi aparasmin prāmāṇyatattvaṃ nirṇītam ity āha---**sandigdghârthanirṇaye** (A.370,A'.334,B.335) iti. tena *sādhûktam* (M2. sūktam) vidhyādikatva (M2.-tattva-)nirṇītiḥ prāmāṇyenâiva ca (M1) sthitêti *arthah* (M2). etad eva mīmāṃsakaprasiddhyā draḍhayati---**evaṃ samastam adhyāyam**(A.371,A'.334,B.335) iti. **tr̥tīyacaturthayor** (A.371,A'.334,B.336) iti. caturthe 'pi darśapūrṇamāsayor ijjāmātram pradhānam utāgneyādīni payontāni\* pradhānānītarāṇy aṅgānītyādi kratvarthapurūṣārthavivekāya *cintayiṣyata* (M2.vicāriṣyata) iti. **tam anvapūrvabhedo 'pi** (A.371, A'.334 , B.336) lakṣaṇārtha iti. phalāpavargitvāt kriyāṇām nāntareṇa phalabhedam bhedas syād iti. tato 'pūrvaphalabhedāvasāyaḥ. sa ca lakṣaṇārtho dharmāṇām vyavasthitaye 'pekṣitatvād (M2.vivakṣitatvād) iti. **kriyājanya**(A.371,A'.334,B.336)iti. janyam janānīyam yad artho kriyēty arthaḥ. *tan nāsti* (M1.tatra yad asti) dr̥ṣṭaprayojanānuniṣpādi niyamādr̥ṣṭam utpadyamānam kriyāyās tatprayojanatvenāvivakṣitatvān na vidhīyate niṣidhyate vā (M2) *tad* (M1.tāvad) idam uktam---**yat tu niyamāpūrvam** (A.371,A'.334,B.336)iti. **kriyākṛtam** (A.371,A'.335,B.336) iti. *īpsitam karma niṣṭhayā\** *vācyam yad eva pradhānam janyam* (M2. īpsitakarman icchāyāḥ vākyārtham hi vicārayan yat) kriyāyā bhāvayed iti bhāvanā karmavidhiparigrhītam tat kriyākṛtam ity āha--- **na tayā vyapadiṣyate**(A.371,A'.335,B.336) iti. saty evānvaye 'vivakṣitatvād avyapadeśam vadati. tadbhedanimittāpūrvabhedasiddhir ity api kriyābhedasya nimittam kriyābhedo vā nimittam yasyēti bhāvanākarmāivāpūrvam parigrhītam anuniṣpādinō nāivam-*bhūta* (M1.-vidha-)tvād iti. pūrvāparādhyāyasambandhapra (M2)siddhaye 'parādhyāyārthasaṅkṣepôktiṃ bhāṣyakārīyām vyākhyāsyann āha---**asya ca vivekārtham** (A.371,A'.335,B.336) iti. **na cānyasyēdānīm avasaro 'sti'** ity atra hetuprasnaḥ---**kutaḥ** (A.371,A'.335,B.337) iti. **sādhanabhedôpacārād**(A.372,A'.336,B.337) iti. bhedasya svato vidhānāsam bhavād iti **bhinnaviṣayatvād**(A.372,A'.336,B.337)iti. ekārthatvena śīghrapramāṇa (M2)pratīte bhede vilambitasya kṛtakaratvena

tatrâprāmāṇyād bhinnaviṣayatvam iti. prakṛtânuniṣpādyapūrvabhedā-  
 nusārasiddhyartham iti. yadā hi karmaṇo pūrvam tadā karmabhedenā-  
 pūrvabhedo 'nusriyata iti. **codanālakṣaṇatvena**(A.372,A'.336,B.338)iti.  
 pravartakam vākyam codanāvākyaârthas ca padârthair lakṣyate na  
 padair abhidhīyata iti *sthitam iti* (M1). nanu yadā 'py ekasya phala-  
 sādhanatvam tadā 'py anyeṣāṃ phalavadupakāritvān (M2.-tvena  
 dharmatvān) na sarvair eko gamyeta (M2.-ate) padârthâikatve hy etat  
 syād ity āśaṅkya "ha---sākṣāt **phalasādhanamātrasya** (A.373,A'.  
 337,B.338) iti. sāmānyena *ava* (M1)sthāpitasya *pada* (M1)arthasya vi-  
 šeṣavicāras saṅgacchate. tena *kasya* (M1.tasya) dharmatvam iti *pra*-  
 (M2.upa-)krāntam, anena tu kuto 'pūrvam iti vivakṣitam tena "ha---  
**apūrvasādhanam ca**(A.373,A'.337,B.338) iti. **tatra tu kim satri-  
 vad**(A.373,A'.337,B.339) iti. kim eṣāṃ pratisādhanam phalam bhinnô-  
 tpattisatriphalavad uta sakṛdutpattidarśapūrṇamāsaphalavat samha-  
 tyēty ekaphalānvayamātreṇôktam, tathâikam api phalam prati *kim* (M2)  
 darśapūrṇamāsavat. *samucci* (M2.-udi-)tānām sādhanatvam uta vi-  
 kalpitānām iti. **atha vā darśapūrṇamāsavad**(P.lack **vā**.A.373,A'.337,  
 B.339) iti. samuccitānām evâikaphalasādhanatvam uktam sādhanāmṣe  
 pakṣāntarôpasthānam (M2.-tthāpanam) vikalpitānām vêti. sarvathā traya  
 eva pakṣā iti. 'ṛddhikāmās satram *upa* (M2)āsīrann' ityādiṣu sandehaḥ,  
 kim tasya tasya kṛtsnam phalam uta sarveṣāṃ ekam *phalam* (M2)  
 pratyekam tadavayava iti. tatrānekasādhye karmaṇi ekasya kartṛ-  
 tvānupapatteḥ *pariśadaḥ* (M2.parśadaḥ) kartṛtvam kartus ca phalam,  
 ataḥ *pariśat* (M2.parśat) phalenâdhikriyata iti. *tatra* (M2.atra ca)  
 uttaram puruṣârthâikasiddhitvāt tasya tasyâdhikārah syād iti. ekâika-  
 smāt puruṣād bhāvanākartuḥ puruṣeṇârthitasya siddhiḥ. kartus ca  
 phalam, ataś *ca* (M2) tasya *tasya ṛddhi* (M2)phalenâdhikāras syād  
 ṛddhikāmā ity uddiśyamānatvād avivakṣitasāhityāt *phalina* (M2.phalâ-  
 rthinah) uddiśya yāgas sādhanatvenôpādīyate, kartṛtvam apy eṣāṃ  
 āsīrann iti prthaktvaniveśinā bahuvacanena (M2.-tvena) bheditam teṣāṃ  
 tu yāganirvṛttāv upādīyamānatvād vivakṣitasāhityānām ekasmin yāge  
 pratyekam kartṛtvam anubhavataḥ (M2.-tām) pratyekam eva (M1)



phalam avaśīyate, kartṛñāṃ cātra *parasparāpekṣā na sāpekṣāñāṃ* (M1.parasparāpekṣitatvaṃ na parasparāpekṣāñāṃ) kartṛtvaṃ iti. 'darśapūrṇamāsābhyāṃ svargakāmo yajeta' ity atra kiṃ saṃhatyâiṣāṃ ekasmin phale sādhanatvaṃ pratyekaṃ vā bhinneṣv iti saṃśaye, prthagutpannānāṃ pratyekaṃ phalam ākāṅkṣatāṃ pratyekaṃ eva (M1) phalānvaye prāpta uttaram---prayojanābhisambandhāt prthak satām tatas syād *ekāśabdābhisamṃyogāt. prthak satām api tataḥ syād* (M2) aikakarmyam aikaphalyam, kutas samudī (M2-ucci -)tānāṃ prayojanābhisambandhāt. tad eva kutaḥ. ekena darśapūrṇamāsaśabdena samudāyi (M2.-ī-) kṛtānāṃ phalābhisamṃyogād (M2.-bandhād) upādīyamānāvagatatvāc ca sāhitya(M2.-sya)vivakṣā. yā tu pratyekaṃ utpattau *prayojan* (M2.phal-)ākāṅkṣā sâikena *api* (M2) pūryata evēti. **phalabhūmagarīyastvād**(A.373,A'.373,B.339) iti. garīyastvaṃ adṛtatvaṃ vidhyapekṣitatvād iti. **aruṇādinyāyena**(A.373,A'.337,B.339) iti. asaty apy ekaśabdôpādāne *phalabhāvanām* (M2) pratyupādīyamānānāṃ samudāye vākyapari (M1)samāpteḥ samuccitebhyaḥ phalam iti. **atha vâikena** (P.atha vaika-.A.373,A'.337,B.339) iti. bhinnavyāpāratvād aruṇâikahāyanyor avikalpaḥ. phalabhāvanām karaṇayos tu phalâpūrvam *prati vyārvṛttiḥ* (M2.-pūrve vyāprtiḥ). atas tulyârthatvāt samuccayâsam-bhava iti. **nāmadheyatvena**(A.374,A'.338,B.339) iti. eko hi phalasam-bandho (M2.-baddho) bhavan vakṣyamāṇena nyāyena dhātvartho bhaviṣyati. tathā ca tatsāmānâdhikaranyena citrâdipadānām nāmadheyatvaṃ nyāyyam bhaviṣyâtīti na vairūpyalakṣaṇavirodhâpattidoṣa iti. asya tu parihārasyâvyāpitvāt parihārântaram āha---**agatyā vā**(A.374,A'.338, B.339) iti. lakṣaṇā câdṛṣṭakalpanāto jyāyasī laukikī hi sēti. na cātra lakṣaṇā 'pīty āha---**arthâkṣipta**(A.374,A'.338,B.339)iti. yady api vākyam na dhātvarthôtpattiparyavasānam tathā 'pi bhāvanāviśayatām āgacchataḥ karaṇatvânupapatteḥ asty arthâkṣipto dhātvarthasya sādhyatvaṃ aṃśaḥ. sa cātra prakṛtipratyayayos samabhivyāhāramātrāt sphurati. sa ca yady api vidhivaśāt karaṇatvapradhānas tathā 'pi sādhyatayā grhītakārakasyâiva dhātvarthasya karaṇatvaṃ ādadhâtīti na matvarthalakṣaṇayā dhātvarthānvayaḥ (M2.-asya karaṇānvayaḥ) hantâivam matv-

arthalakṣaṇôcchedād udbhidadhikaraṇasiddhāntakṣatiḥ. sã 'pi nãsti yataḥ kriyākāraḥ lakṣaṇo 'nvaya evaṃ (M1) samarthitaḥ. yadã tu vidhir ajahatkāraḥ anvayaṃ dhātvarthaṃ karaṇīkaroti tadã *śyenena* (M2. somena) yāgenēty anvayānupapatteḥ. pūrvapratītanvayopāyo vākyārtha īdrśo 'vagamyate, *śyenaavatā* (M2.somavatā) yāgenēti. pūrvapratītanvayavaśāt tu lakṣaṇā bhavanti nātīva duṣyatīty atrôcyata iti. sarvebhyo pūrvam *iti* (M2) saṃbhavē kuto 'pūrvam (M2.pūrvam) iti sūtrita-vicārānavasarād *etad* (M2) *tadā* (M1) "kṣiptas sarvebhya ekasmād vēti vicāraḥ kṛtaḥ saṃpraty ekasmād ity evaṃ (M1) sthite sūtritaṃ vicāram avatārayati---**evaṃsthite katarat tad ekam** (A.374,A'.338,B.339) iti. atra codayati **sarvathā**(A.374,A'.338,B.339) iti. pūrveṇa nyāyenānapahnutyāiva sarveṣāṃ phalānvayayogyatām anekādr̥ṣṭakalpanāparihārāyāikasmād iti sthāpitam. paryāyenāpi ca (M2)phalasāadhanatadupakāritve pratipādyamāne parihriyata evānekādr̥ṣṭakalpanā. tena niyamāsiddhau katham niyatasyāpūrvasāadhanasya mārṅgaṇam katarat tad ekam iti.

nanu pūrvādhikaraṇapūrvapakṣa evāyam vikalpenēti nirākṛtaś cāsau. ucyate. pūrvam vākyagamyam phalasāadhanatvam eva sarveṣāṃ tatra prayoge vikalpa ity uktam. idānīm *tu* (M2) vākyam evāniyatam (M1)menāikam phalasāadhanam bodhayati (M2.-tv) ity ucyata iti. atrôttaram---**pradhānam phalasambandhi** (A.374,A'.338,B.340) iti. yadi vākyam aikarūpyeṇāvasthitam aniyamam bodhayet *yat* (M1) syād apy etat. atra tu pradhānāṅgatva (M2)kṛto vacanavyaktibhedas saṃpadyate. na cāikam vākyam anekavacana (M1)vyaktis saṃbhavati, ataḥ pūrvādhikaraṇenāikasmād iti sidhyan niyameṇa eva (M2) ekasmād iti sidhyati. ata upapanno vicāraḥ katarat tad ekam iti. **kathamcid vā viparyayād**(A.374,A'.338,B.340) iti. prakṛtipratyayau pratyayārtham sahabhūta ity autsargikasya ca (M1)nyāyasyākhyāteṣu *kriyā* (M2) prādhānyapratītyā dhātvarthasya ca kriyātvena bādhād viparyaya iti. **yo 'yam yajanam** (A.374,A'.339,B.340) iti. bhāvōtpannalayudādipratya-yāntadhātu (M2)vācya 'rtho bhāva iti *manyamāno* (M2.manvāno) yajanādisabdarahiteṣu citrayā yajetēty evamādiṣu udāhr̥teṣu vākyeṣu (M2)

bhāvārthapadasadbhāvam (M1.-saṃbhavam) śrutvā tarkitavān (M1. kīrtavān) nūnam anya evāśya bhāvo bhāvaśabdās cābhimatā iti. tenārtham prṣtvā śabdām api prcchatīti---**siddhāntavādī** tu (A. 374,A'.339,B.340) iti. *anyām eva bhāvanām* (M2.anyam eva bhāvam) abhipretya tadvācitvaṃ cākhyātapratyayasya śabdāntarakathanenāivārthāntaram sūcayann uttaram dadātīti. **paraḥ punar**(A.375,A'.339, B.340) iti. pratipādyārthāntaram śabdasya tadvācitve pratyavatiṣṭhata iti. **dhātvantarārthatvād**(A.375,A'.339,B.340) iti. bhāvayati dhātv-antarārthatvāt tatsamuccārito 'nabhidhāya (M1.'nabhidhāyakah) katham yaji (M2.ca prakṛti-)samuccārita eva pratyayo 'bhidhāsyatīti. dhātava eva tu (M2) prakṛtitvena tulyajātīyaka (M2)tvād asamuccāritās **santaḥ** (M1) saṃbhavanty ekārthaniveśina ity āha---**kāmaṃ vā tulya-jātīyatvād** (P.tulyajātīyatvena.A.375,A'.339,B.340) iti. *nanu* (M2) **yāgadānahomaśabdā** ity atra *bhāṣyeṇa* (M1) *na* (M2)*svānu* (M2.abhi-) matabhāvavacanatāpareṇa vivakṣyate. kiṃ tu bhāvanāvyavacchedena devatōddeśeṇa (M2.-a-)dravyatyāgādīmātrārtham *iti* (M1.-atēti). **yāga-dānādy anusyūto** (A.375,A'.339,B.340) iti. lokapratītimātrasiddho 'rtho vicāraviṣayōpalakṣaṇatām yātīti pratītimātram uktam. vicārasamaye tu svapakṣahetutayōditam bhāvārthatvaṃ vipratipannanirākaraṇeṇa sthāpayiṣyātīti. tebhyo '(M1)pūrvayāga (M1)kriyāgatir iti. apūrvakarmikā bhāvanāpūrvakriyā. atha vā pūrvasya kartuḥ kriyāniṣpattiḥ. tathā ca bhāṣyakāro vyācaṣṭe---**kriyākaraṇam niṣpattir** (ŚBh.A.375,A'.340) iti. **katham punar yāgādīni prthak kṛtyā** (P.katham punar yajy-ādīni. A.376,A'.340,B.341) iti. yāgādaya eva vyāpāraviśeṣā(M1.-viśeṣād) dhātūpādānāḥ phalabhavanasamarthatayā bhāvanēti sāmānyaśabdenōcyantām (M2.-te) tāṃs tu (M2.ca) karaṇāṃśanikṣepeṇa prthakkṛtya phalabhavanasamarthavyāpāramātrarūpeṇābhidhīyamāno nātrāparo vyāpāro *upa* (M2)labhyate, **kevalapratyayavācya** (A.376,A'.340, B.341) iti ca (M2) na pratyayasyābhidhāyakatvaniṣedhaparam, *kiṃ tu* (M2)asau vyāpāro 'ngīkriyamāṇo dhātūnām *sam* (M2.sva-)arthābhidhānōpakṣīṇa-śaktitvāt pratyayavācyo 'ngīkartavyaḥ. *sa ca* (M1.eva) *katham* labhyata iti. vyāpārākṣepaparam. *kuta* ity ākṣepahetupraśnaḥ. tasya kathanam

**abhidadhyuḥ svaśaktyā hi** (A.376,A'.341,B.341) iti. yato liṇādayo 'pi  
*śabdabhāvanā* (M2.sam̐bhāvitābhidhānā) vidhyabhidhānōpakṣiṇaśakta-  
 yaḥ, ataḥ kenāmśena *bhāvanā* (M1) abhidhīyatām na hi tṛtīyāmśo 'sti.  
 atha vā dvitīyasyāpy amśasyānyatrōpayogāt. prathamam tu yāgādy-  
 abhidhāyi (M2.-yaka-)tvād asaṁbhāvanīya ity abhiprāyaḥ. tad etad vyā-  
 (M2.vyakti-)karoti---**na ca dhātvantarārtham** (A.376,A'.341,B.341) iti  
 . **śabdāntarasya yo 'py arthaḥ** (A.376, A'. 341,B.341) iti. yad api  
 liṇarthasya bhāvayatīkarotibhyām vivaraṇam tad api viparītasādhanaṁ  
 yato yo 'pi śabdāntarasya pikāder arthaḥ paryāyaiḥ kokilādibhir  
 abhidhīyate, tasminn arthe *na sa* (M2) paryāyas tenāivābhidheyārthena  
 sahitaḥ prayujyamāno *na* (M1) dṛśyate. tenātrāpi liṇaḥ prayogo na syād  
*iti* (M2). upapadyate cāprayoga ity āha---**na hi tadānīm** (A.376,  
 A'.341,B.342) iti. tena karotinā pratyayārthābhidhāne pratyayasyā-  
 prayogaḥ prāptaḥ. prayogaṁ tu dṛṣtvā jñāyate na nūnam yajatipadasya  
 pratyayasya karotinārtha upāttaḥ kiṁ tu punar api pratyayenāiva.  
 karotyarthas tu yajetēty *atra* (M1.artha-)avidyamāna evāropita iti. tad  
 etad āha---**ataś ca** (A.376,A'.341,B.342) iti. **siddhakartṛkriyāvācini**  
 (A.376,A'.341,B.342) iti. *atra* yad eva kriyābhidhānam pratyayasya  
 sādhyam tadāivōpalakṣaṇam dṛśyate tatrāivam vaktavyam adoṣo 'yam  
 iti. tathā hi labdhasvarūpo 'rthaḥ pramāṇenāvasīyate tatra pramā-  
 ñōpanyāsāt prāg vastutas siddhiṁ viśeṣaṇasyōpādāya dharmī viśiṣyate,  
 hetor avyāpakatvadoṣaparihārāya. sāmānyavācīnā hy ākhyātapra-  
 tyayaśabdenātra dharmyupātto nāyam parvata itivad viśeṣaḥ. *pratyakṣa*  
 (M2.pratyaya-)avagamyō 'yam (M1) yathā tu tatrāiva *parokṣe* (M2.-  
 aparokṣe) parvate yaḥ parvato 'gnimāns tasyāgnimattām dhūmena  
 sādhyāmo na parvatamātrasyēti. ucyate abhidhānapariśuddhaye prati-  
 pattā tu hetuvyavasthiter eva *dharma* (M2.dharmi-)viśeṣam pratipadyate  
*tathā* (M2.tataś ca) 'trāpi viśeṣaṇaviśeṣaṇam ca kartus siddhir atra prāg  
 api siddhā *iti* (M1)nātyantāprasiddhir iti. yas tu dravyavyatirekeṇa  
 ghāṭādivad ghaṭasyānupalabdheḥ kriyāvastv eva nēcchati. tam praty  
 āha---**dravyam eva** (A.376,A'.341-342,B.342) iti. na dravyavyati-  
 rekenānupalabdher abhāvas tasyāḥ yato nāsau kriyāvādibhir vyati-

riktêṣyate kim tu dravyam eva kadācit kriyāśabdapratyayāṇ anubhavati kadācin nēti sva (M1)rūpavyabhicārāt tadatirekiṣv (M2.-ena) avasthātmikā kriyāṅgīkriyate, tām avasthām nirūpayan śaktiśabdena phalôdayānukūlatām āha. yogyatāmātram (M2.-tām) viśiṣṭaśabdena vyavacchinatti. kīdṛśam tarhīty *ata* (M2)āha---**pracalitātmatattvam**(A.376-377,A'.342,B.342,) iti. *pracalitam ātmatattvam* (M1.pracalitātmakatattvam) yasya tat tādṛśam dravyam. *kriyā* (M1) tasya pracalanam loḥbhāvaḥ kriyēty arthaḥ. anatyantavyatirekāḍ dravyaprādhānyanirdeśaḥ. pracalitattvam eva vyākaroti---**viprakīrṇasvabhāvam** (A.377,A'.342, B.342) iti. rūpasyānupasaṃhāre (M2.-hāro) viprakīrṇatā. phalôdayam yāvad audāsīnyapracyuteḥ prabhṛty abhimatam karotīti rūpam naīkakālakṣaṇaparyavasitam *kim tu vyāsaktam tac ca kālakṣaṇeṣv* (M2.tān anvitam. tatkṣaṇeṣv) ayugapadbhāviṣu nāvayavivad upasaṃhṛta (M2.-hāra-)rūpam kim tu pūrvāparavartamānakṣaṇeṣv aikadyena vyavasthitam tad etad vyākṛtam---**pūrvāparībhūtam** (A.377, A'.342,B.342) iti. pūrvāparau kṣaṇau gṛhītvā sthitam ity arthaḥ. nanu kṣaṇikā kriyā katham tasyāḥ pūrvāparībhāvaḥ. bhavatu sā tu na vikalpapratyayagocarah, tatsamāhāras tu tena viṣayīkriyate. sa ca svapratyayād abhimatam karotīty *arthe* (M2) *evam* (M1)rūpād anyavastuvilakṣaṇaḥ kālakṣaṇabhede 'pi sidhyat phalôdayānukūlatāmātreṇa vartamānas sādhyasvabhāvaḥ *pra* (M1)sidhyan samāhṛyamāṇānām api kriyākṣaṇānām antareṇāpi kālakṣaṇabhedam karoti. pratyayaviṣayātmikām sādhyasvabhāvatām gamayati. asti *ca* (M2) vibhāgapūrvakatvāt samyogasya tadavasānatvāc ca kriyāyāḥ kṣaṇāntaravyāptir iti. sampraty etām avasthām avasthāntaravyatirekôpalambhena *sphaṣṭhī* (M2. sphuṭī-)karoti---**pūrvāvasthātaḥ** (P.prathamāvasthātaḥ. A.377,A'.342,B.342) iti. odanam karotīty etat *pratyayaviṣayas* (M2.pratyayāviṣayas) *tatrāudāsīnyarūpāvastha* (M2.tatra yad audāsīnyāvasthātaḥ) tataḥ pracyutam punar īdṛśam eva parām avasthām apratipannam karoti pratyayaviṣayarūpeṇa kriyēti. **kadācit siddhe kartari** (A.377, A'.342,B.342) iti. kartuḥ kartṛtvād evēyam avasthā siddhā. anyasya tv evakāreṇa pūrvam vyavacchinnā sā 'nena (M2.tena) pratipādyate

tenânnyo 'pîty arthaḥ sampadyata iti. **tasmāl labdhâtmaka** (A.377,A'.342,B.342) iti. atrôbhayor api sāmānyaviśeṣayor vipratipannam prati-  
bodhanāya tasmād iti karoti. sāmānādhikaraṇyahetuparāmarśa iti. atra  
bhāvyaniṣṭhatām asya vyāpārasya darśayitum *tu* (M2) *sva* (M1)eka-  
deśôpāttabhavanaviśiṣṭâbhidhānasamarthena *bhāvanāśabdena* (M2) śās-  
tre vyavahāraḥ. karotyarthavacanatā ca laukikasāmānādhikaraṇyena  
(M1.ānusaraṇena) sādhitā, tad anayos sampratipattiyartham karoti-  
bhāvayatyor ekārthatām vyutpādayitum prakramate tatra karotāv api  
bhavanam abhidheyavyāpāraviśeṣaṇam bhāvayativad iti vyutpādayati--  
**-tatra ca kriyamāṇena** (A.377,A'.342,B.342-343) iti. bhavatyarthasya  
kartā cēty asya yojanārtham karmaṇaḥ kriyāntarakartṛtvānapekṣatvam  
(M2.-yam) āśaṅkyāha---**sarvakāṛakāṇām ca** (A.377,A'.342,B.343)iti.  
tathā 'pi karmaṇo yâikatrāvāntarakriyôpalabdḥā sâiva *atra* (M2.anyatra)  
apy astu kiṃ kriyāntaramārgaṇanēty āha---**prati kriyām ca** (P.lack  
**ca** . A.377,A'.342,B.343) iti. tad yathā pacikriyāyām viklidyamānam  
karmatvayogyam gamikriyāyām samyujiyamānam iti. **ya eva hi pra-**  
**vṛttabhavanaḥ** (A.377,A'.342,B.343) iti. vṛkṣo 'ṅkure pravṛttabhavanaḥ  
asty sâikakaraṇâdinā prayujyate. ghaṭo mṛdâdiṣu (M1) sambhāvita-  
bhavanaḥ. atha vā vivakṣā-(M2.-ṣita-)vikalpo 'yam *ghaṭa eva* (M2) kâra-  
ṇasiddhyā pravṛttabhavano *sambhāvitabhavano* (M2) vêti. labdhāyām ca  
karotikarmaṇo 'pi bhavatikriyāyām bhavateḥ parasya ṇicaḥ karotyartha  
eva viśayas sampadyata ity *āha* (M2.vyutpādayati)---**tataś ca** (A.377,  
A'.343,B.343) iti. karotyarthavaśena bhavanam anubhavato bhavituh  
tatkarmatā. tataś ca karotyartho bhavane bhavituh prayuktiḥ. karoty-  
arthakartā ca prayojako bhavatā ca tasya prayojya ity āpadyate sati ca  
karotyarthasya prayojakavyāpāravacana (M1)tve tadvacanaṇijviśaya-  
tā *pra* (M2)siddhā. yādṛśyāms *tu* (M2.ca) vivakṣāyām tasminn eva  
vyāpāre karoteḥ prayogo yādṛśyām ca bhāvayateḥ tad vivecayan  
vivakṣā bhedān saprayogān upanyasyati---**tatra ca kadācid** (A.377,  
A'.343,B.343) iti. ghaṭam iti dvitīyâbhidheyayā karmaśaktyā bhavanam  
ākṣipyate svayam vā (M2) prayojakavyāpāreṇêti. odanam pacatītyādi ca  
dṛṣṭāntāyêti. kriyate ghaṭa iti. atrâkṣiptasya eva (M1) bhavanasya

prādhānyam karmanas sakriyasya prādhānyād iti. **na teṣām any-  
antānām** (A.378,A'.343,B.344) iti. anyantena bhavatinā nābhihito (M2.-  
tatvāt) nijartho 'sau na dhātvartha ity avadhāritaḥ. katham dhātunāiva  
karotinā 'bhidhīyata iti. evaṃ vaiparītye (M1.-tyo) 'pīti. yadā cāivam  
bhāvanāśabdasya *pra* (M1)vṛttis tadā tadarthasya bhāvanāyā idam  
rūpam nirūpaṇīyam iti prasaṅgād āha---**tena bhūtiṣu kartṛtvam**  
(A.378,A'.344,B.344) iti. **abhidhābhāvanām āhur** (A.378,A'. 344,B.344)  
iti. yad āhuḥ, śreyassāadhanam vidhir iti. tatra vyākhyāyate, pravarta-  
yataś śabdasya śreyassāadhanatā (M1)jñānam karaṇam tadabhidhāpra-  
vṛttibhāvitā (M2.-vanā), tām abhidhābhāvanām āhuḥ. kurvantīty odana-  
pākam pacatītvam neyam. sā ca vidhānam vidhir ity anayā vyutpattyā  
vidhir ity ucyate. sādhyasāadhanêtikartavyatābhiś ca viśeṣair iyam  
arthavādādhikarṇe *varṇitā* (M2.vyavasthitā). atha vā śreyassādhana-  
śaktir eva śaktimataḥ pravṛttiphalôdaye (M1.-aya-)vyāpārātmanā  
śabdenābhidhīyamānā, abhidheyā bhāvanēty evam abhidhābhāvanā. *atha  
vānyasamavetā 'pi śabdena pravṛttiprayojanenôpādīyamānā abhidhā-  
yāḥ śabdasyāiva bhāvanēty abhidhābhāvanā* (M2) tām cāhur eva  
liṅādaya iti. anyathā vā vidhitattvam varṇyate sarvatrôddiṣṭena  
prayojanenānyaviśayo 'pi (M2) vyāpāro nirūpyate. tatra yathā 'nyeṣām  
śabdānām *svābhidheya* (M2)abhidhānam evôddiṣṭavākyaârthapratipatti-  
*vākyaârtha* (M1)pratipādanam. evaṃ liṅo 'py *bhāvanābhidhānam eva* (M2)  
uddiṣṭapurūṣapravṛttibhāvanābhidhānam *eva pravartanam* (M2.vākyaâr-  
thapratipattipravartanam).tac ca pravṛttisamarthaviśiṣṭabhāvanāprati-  
pattidvārenēti *pratītam* (M2). *prastuta* (M2.sat-)sādhyādyaṃśānām abhi-  
matādirūpatām bodhayitum (M2.-itvā) svargādīni sādhyādibhāvena grh-  
ṇāti *tathā pratītam* (M2.nāpratītam). *sattvasya tu* (M2.sā tu) pratītir  
ananyôpāyā liṅaḥ śaktim kalpayati. tenārthabhāvanābhidhānam eva  
pravṛttiprayojanatvāt pravartanā vidhiḥ. tāmś ca pravartanām liṅādaya  
āhur iti. na cāitad eva dhātvarthaprādhānyam tadviśiṣṭaprayojyaprā-  
dhānyam vā bhāvanābhidhāyīṣu tiṅsv dṛṣṭam eṣām abhāvanābhidhā-  
yitvam āpādayati yatas tiṅsv apy etad dṛṣṭam ity āha---**etena bhāva-  
karmôṭpannalakārās** (A.380,A'.346, B.347) iti. **karotir artheṣv iva**

(A.380,A'.346,B.347)iti. karotir arthadvāreṇa sarvadhātūn artheṣv anugato yathēti kasyacid dr̥ṣṭāntōpādānam iti. **yāgenēti viśeṣarūpam** (A.380, A'.346,B.348)iti. sāmānyāmśasyābhidheyasyāpi karaṇatvāyogya- tvāt tr̥tīyārthte (M1.-nte) yāgenēty atrāpi **vivakṣitēti** (M1.pakṣēti). **kvacid vyabhicārasya ca** (A.381,A'.347, B.348) iti. padāvadhā- raṇōpāyān bahūn icchanti sūraya **pratipāditēva** (M2) iti. **kecid avayavā** (A.381,A'.347,B.349) iti. yair ghaṭas sāmastyam pratipadyate te prayojyāḥ **tataḥ** (M2) prāgbhāvinām bhavanam karaṇam tato 'pi prāgbhāvinām avayavānām jananam itikartavyatayānutpannān dr̥ṣṭvā śabdaprayogaḥ te prayojakās teṣāṃ phalanīṣpattim yāvat karaṇē- tikartavyatāsv anuvṛtta ātmānam karotīti pūrvāparībhāvaḥ kar- tr̥phalasaṃsparśī bhāvanā sarveṣu ca ghaṭābheda**vivakṣayā** (M2.-śāyām) ghaṭa ātmānam ātmano bhavanena (M2) bhāvayaṭīti prayoga iti. **sattayā "tmabhavanam** (A.381,A'.348,B.349) iti. sattayēti. dvābhyām saṃba- dhyate. dhātvarthasya karaṇasya kartṛnirvartyatvāt sattayā bhavad ity ucyate, sattām pratipādyamānām ity arthaḥ. na ca pratipannasattvasya bhavanam utpattis saṃbhavati tena sattayā **ātma** (M2)bhavanam ity ucyate. uttareṣu kṣaṇeṣv ātmanas sattāpūrvakṣaṇasattāvy\*āptyā karotīti pūrvōttarakṣaṇasattārūpeṇa prayojakaprayojyatā ubhayasāmā- nyasattāpūrvāparībhāvaś ca vyāpāra ity astīti dhātupratyayābhi- dhānena bhedaikalpanānusarttavyēti. tad etad astyādiṣu bhāvanō- tpādānam rathantaram bhavaṭītyādividhipratiṣedhōpapattaya iti yasya bhrāntis syāt tam **prati** (M1) vyutpādayati---**satyām api tu** (A.381, A'.348,B.349) iti. **bhūtādikathane 'pi** (A.381-382, A'.348,B.350) iti. **yas tu** (M1) siddhabhavanāsiddhabhavanānavayavān ekatvena ghaṭa ity upādāya bhavaṭīty ucyamānam sarveṣāṃ bhavanam ghaṭabhavana- tayōpādatte. tasyāikasya karaṇatā prayojyavyāpāratā cēti virodha iti. **satyam dhātvarthā** (A.382,A'.348,B.350) iti. satyam na vyabhicaranti kiṃ tu dhātvarthās tena dhātava iti. atha vā satyam dhātavo na vy- abhicaranti kiṃ tv evam asau dhātvarthā **na** (M1) vyabhicaranti na svarūpeṇēti. **atha vā bhāvanōpasarjana** (A.382,A'.348,B.350) iti. phalabhāvanākaraṇādadhīnatvāt phalabhūtes tanmātreṇātmānam alabha-



*māno* (M1.-*mānā*) *sādhyātmano dhātvarthasya karaṇatvāt tatsiddhaye kārakāṇy apekṣate, tatra yathārūpyam dravyaparicchedāya kriyayāpekṣitam vākyād eva* (M1.*vākyabhedena*) *dravyeṇāpi sambadhyate yayā ekahāyaninyā tayā 'ruṇayēti. evam kāṣṭhaiḥ pāko 'pi. pakṣāntara-vikalpanamātram tv* (M2) *idam. yato dravyasyāruṇimnā viśeṣaṇa-viśeṣyabhāvaḥ kārakais tv akriyātmakasya dhātvarthasya* (M2) *kriyāgarbha eva sambandhaḥ. kriyātmakatvam vā dhātvarthasyābhipretyāivam ucyate. atha vā* (M1) *phalabhāvanāto vā* (M2) *vy* (M1) *avacchidya dhātvarthapradhānāyā bhāvanāyā samanvayo* (M2) *dhātvarthānvayo vivakṣyata iti. nanu kṛtyānām praiṣavācitvam evāsiddham brāhmaṇagatānām tadabhāvād ata āha---***yāvāmś ca** (A.382,A'.349,B.351) *iti. praiṣa eva śaktir anyataḥ prāpter upādher asaṃbhavād vidhitve 'vatiṣṭhata iti* (M2), *katham anyatra śaktis tadasaṃbhavād anyatra syād ata āha---***ayam eva ca** (A.382,A'.349,B.351) *iti. ta eva dhātvarthā* (A.382,A'.349,B.351) *iti. pacir api na vikledanamātravaccanas sidhyativiklidyatibhyām aviśeṣaprasaṅgāt. ato vikledanābhis saṃdhikṛtam adhiśrayaṇādy upādatte. atha vā* (M2) *viśeṣeṇāivam ucyate, ta eva dhātvarthā* (A.382,A'.349,B.351) *iti. tatra ca yajau tenāiva dhātunōcyate, pacāv adhiśrayatyādinā. sarvathā dhātvarthā eva vyāpāraviśeṣāḥ prayojakavyāpāro na punaḥ karotīty evamrūpo 'paro vyāpāro 'stīti. dhātvarthavyatirekeṇa* (A.382,A'.349,B.351) *iti. dhātvarthasamsargo 'syās śabdato vastutaś ca sarvadāvasthitaḥ yadvaśeṇōpajātabhūmair anyonyarūpāveśena eka evādhiśrayaṇādiḥ sādhyasvabhāvo vyāpāraviśeṣa ity ucyate, śakyate tv eṣām nipuṇa-drṣṭibhir vivektum. tathā hi, adhiśrayaṇam karoti pākam karotīti. vidyamāneṣv api pākādidhātvartheṣv avidyamānā katham dhātvarthe 'ntarbhavet. evam pratyayātirekāḍ avagatātirekāyāḥ pratyayaviṣayarūpa* (M1) *m nirūpayati---***tatra yadaudāsīnyapraciutimātrarūpeṇa** (A.382,A'.349,B.351) *iti. prayatnaparispandayor udāsīnatvavicchedaḥ sāmānyātmā karotyārtha ity aṅgikaraṇe 'pi* (M1) *viśeṣapradarśanam idam---***parispandanarūpam** (A.382-383,A'.349,B.351) *iti. yadā tu sidhyat phalodayānukūlatāmātram karoti phalam ity etaj jñānavedyam*

*atyantam* (M2.jñānavedyātyantam) anyānapekṣādravyasya phalōdaye *pra* (M1)vṛttiḥ kriyêṣyate tadā prayatnasya pratibandhavaśena phalānudaye 'py apracyutasva (M2)rūpasya saṃyogavyavādhinā ca phalahetos tadapekṣasya ca na svarūpeṇa kriyātvam na hi kriyā ca syān na kriyate ca kimcid iti saṃbhavati svabhāvāntarābhāvāt parispanda eva tu saṃyogavibhāgayor atyantam anyānapekṣam (M2.-kṣaḥ) kriyā. yat tu na parispanda evāikaḥ kriyātaḥ *kaṇabhojivad* (M2) ity uktam. na tat*parispanda* (M2.dhātvartha) vyatiriktakriyātattvapradarśanapareṇa kim tu bhāvanôparāgâpāditasādhyabhāvam dhātvartham eva kriyām prapañcayatā. vivṛtam cāitat tatrâiva kriyā dhātvarthamātram syād iti. atra cāudāsīnyapracutyimātratayā bhāvanām dhātvarthād vivecayan na tadrūpā vyāpārātmanah *karma* (M2) kartṛgatān phalōdayāvādhivyāpārasyāvāntaraphalātmakān saṃyogavibhāgān eva dhātvarthān abhipraitīti *gamyate* (M2.manyate) te ca pratiprayogam dhātūpādānāḥ karaṇāmśe nivīśante. tadanukūlātmānaś cêtikartavyatāmśe. bhāvanôpaśliṣṭānām cāiṣām itikartavyatātvam. na hy akriyêtikartavyatā bhavati. kriyātmakadhātvarthādibhis tv evam vyākhyā kartavyā, dvedhā parispandaḥ pratītiviṣayatām upayāti. vikledanam adhiśrayaṇam udakam ekaḥ sthālīsam (M1)mārjanam iti pratyekavartibhir viśeṣair odanam karotīti cādya parispandāt prabhṛtyā phalalābhāt tadutpattyaudāsīnyapracutyimātrarūpeṇa tatra caramam rūpam bhāvayati śabdaviṣayaḥ. pūrvāṇi ca karaṇêtikartavyatānām (M1.-tā śabdānām) iti. **evam tarhi dhātvarthasāmānyam** (A.383, A'.349, B.351) iti. kariṣyati bhavān bhāvanākaraṇādivyavasthām sati bhede *tad* (M2.ma\*) eva tūktena hetunā *na* (M1) sidhyati yato 'ngīkṛtya vyatirekânupalambham pratyayānuvṛttivyāvṛttibhyām vastubhedam bhavān sādhayati. tābhyām ca sāmānyaviśeṣātmakam ekam eva (M2) vastu sidhyati na vastubheda iti. **satyam sādhyatayā** (A.383,A'.349, B.351) iti. yadi sāmānādhikaraṇyenâitau *pratyayau syātām bhaved bhavadabhimatam. iha tu pākena karotītivaiyadhikaraṇyenôḍīyamānābhyām* (M1) pratyayābhyām dvāv arthāv anvitau viṣayīkṛtāv ity abhiprāyaḥ. paścime 'pi (M2) tu vyākhyāne śabdārtharūpeṇa *bhāvanā* (M2) dhātvarthab*bhāvanā*bhed (M1)opapāda-

nam neyam. tam evābhiprāyaṃ hetupraśnapūrvakam vyadhikaraṇa-  
 pratyayapra (M1)darśitarūpavailakṣaṇyena vyākaroti---**anyad eva**  
**hi**(A.383,A'.349,B.351) iti. na yāgādaṃ sādhyātmaka (M1)sāmānyasam-  
*bandhaḥ* (M1.-bhavaḥ) tadvilakṣaṇena (M1.-a-)karaṇātmanā vyāpteḥ.  
 evaṃ bhāvanātmakasādhyasāmānyam anyad eva kāraṇatā vilakṣaṇam  
 pratipuruṣavartinas sādhyātmakān eva bhāvanāviśeṣān vyāpnoti. tad  
 etad vivṛtam---**bhāvanāyām hi** (A.383,A'.349,B.351) iti. **bhāvanā-**  
**karaṇāmśāpekṣitam**(A.383,A'.350,B.351) iti. bhāvanayā karaṇāmśa-  
 tvenāpekṣitam. atha vā bhāvanākṣiptakaraṇam sāmānyaviśeṣo (M1.-  
 āvadhāraṇaviśayo) bhāvanākaraṇāmśaḥ tenāpekṣitam yajyādidhātu (M1)  
 samarpitam yāgādīnām karaṇatva (M2)rūpam dhātvarthasāmānyam  
 nāma. tac ca phalōddeśena (M2.-a-)pravṛttena vyāpāreṇa nāntarīyaka-  
 tvena viśayīkaraṇāt. karaṇapakṣe nikṣiptam eva vyāpārānvaya-  
 mātravivakṣayā śāstre karmasādhanaena karmaśabdenābhidhīyate, *nāto*  
*'pi* (M1.tenāto 'pi kriyāto) bhedāvagama ity arthaḥ. nanu bhāvanāviśeṣā  
 ity api dhātvarthāś śāstre nirdiśyante atas tadvyaktitvam eṣām syād ity  
 ata āha ---**viśeṣaṇabhāvāc ca** (A.383,A'.350,B.352) iti nanu śāstre  
 kriyākarmaśabdau saṅkīrṇaprayogau. atas taylor ekārthaniveśitvam  
 syād ity āsaṅkyādūraviprakarṣād (M2.-karṣamātreṇa) asau prayogo na  
 svarūpābhidhānenēty āha---**śāstrapradeśe tu** (A.383,A'.350,B.352) iti.  
 kuto mukhyam śabde viḥyāivam prayoga iti prcchati---**kutaḥ**  
 (A.383,A'.350,B.352) iti. mukhyāsamabhavād ity uttaram āha---**yādṛśī**  
**bhāvanā "khyāte**(A.383,A'.350,B.352) iti. **evaṃ dhātvartho 'pi**  
 (A.383,A'.350, B.352) iti. nākhyātaśabdōpāttatvād yāgādīśabdena (M1.-  
 sadṛśo yāgenābhidhīyata) iti. evam ākhyātārth (M2)ānām bhāvanārtha -  
 (M1)tvam vyutpādya yathā tayā *bhavati* (M1) svargayāgādīsādhyasā-  
 dhanaśambandhōpādānam tad vyutpādayati---**sā tu pratīta-**  
**mātrāiva**(A.383,A'.350,B.352) iti. sādhyam (M2)sādhanaṃ bhāvanāyām  
 nātanniṣṭhāyām bhāvanā syāt. tena pratītamātrā sādhyam apekṣata *iti*  
 (M1). kim ca sādhyasyāpekṣāntarādhīnatvāc ca sētikartavyatākam  
 sādhanam apekṣya sādhyam bhavati. atas tena pratītena taylor apekṣā  
 na bhāvanāmātreṇēty arthaḥ. kvacic cāpekṣāntarāṇām tadadhīnatvād

ity *evam* (M2) paṭhyata iti. **tasyām pūrvapratītam api** (A.383,A'.350, B.352) iti yadi hi bhāvanāmātreṇa vidhiḥ paryavasyet *tata* (M2) uttarakālīne sādhyādibhiḥ paripūraṇe vidhivyāvṛttir na syād iti. **sambandhamātram uktam ca** (A.384,A'.351, B.353) iti. nanu tathā dhātvarthakarmatve padaśrutyupapādite. bhāvanāyā vidhiśrutyā puruṣārthāṃśasādhyatēti *padaśruter* (M2) vidhiśrutyā bādham vakṣyati--satyam, aprāptabādhas tv asau. tena padaśrutikṛtā *sāmānya-sambandha* (M1.sambandhasāmānya-)buddhiḥ dhātvarthasya sādhyatām āśrayet abhāvena vidheḥ tena tu pratibadhyata iti vakṣyate. atra tūtpannasya sambandhasāmānyabodhasyābādha ity ucyate. tathā ca vivṛtam iti. **yatra hi śāstrād vinā**(P.yatra hi śāstrādhīnā. A.384,A'.351,B.353) iti. svam artham pratipādayataś śāstrasya samnidhirūpo yaḥ sādhanabhāvaś ca śāstraprameyo na sādhyatayā prasiddhasādhyôddeśena *sādhana* (M1)vidhānāt. ato na sādhyatāvagame (M1.-pagame) *vidhi* (M1.samnidhi-)vyāvṛttir iti. **tad api ca na sādhyātmanā** (A.384,A'.351,B.353) iti. na sādhyasāmānyātmako viśeṣa iti. kiṃ tarhi tadātmanāvagatānām madhye ko 'trēti. **yogyāyogyatayor ajñānād** (A.384,A'.351,B.354) iti. viśeṣaṇasya yāgasya svargasiddhau yogyatēty ajñānam vākyārthāvagatyupāyas tu sāmānyayogyatāvagamo (M1.-pagamo) 'sty evēty uktam---**sarvaphalabhāvanānām** (A.384, A'.351,B.354) iti. kiṃ ca yadi bhāvino 'pītarakālavartivad vedas sādhanatvam bodhayati na tat pramāṇāntarāpravṛtityā nirākartum śakyam iti pūrvôpapattiniruttarīkṛtam param vihasann āha---**pramāṇavaśāc ca** (A.384,A'.352,B.354) iti. **tadyogī tena dhātvarthaḥ** (A.385,A'.352,B.354) iti. bhāvanāyogī yas so 'karmako na syād akarmakôpāyas sa bhāvanāyogī na syād iti **anyad eva hi dhātvarthalabhyam** (P.anyad eva hi dhātvarthaprāpyam.A.385,A'.352, B.354) iti. nānenādhiṣṭhānabhedah pratipādyate kiṃ tu dhātvarthakarmaka - (M1)tvam eva bhāvanām prati karmatvam na bhavati. kiṃ tu bhedenānayoh karmagrahaṇam *iti* (M1). adhiṣṭhānam tu bhaved apy ekam ity uktam. **tatra kadācid dhātvarthakarmaiva** (A.385,A'.352, B.355) iti. dhātvarthasyāvyāpārātmakatvapakṣe tatkarmēti katham iti.

tad ucyate, bhāvanôparāgāt tatrāpi kriyātva (M2)vyavahārād antarnīta (M1.-gati-)dhātvarthāyām hi (M1) bhāvanāyām kriyāviśeṣatvena pratīyamānāyām dhātvarthatva (M1)sādhyam odanādikarmātmanā-nvīyamānam (M1.pratīyamānam) vyāpārasāmānyasyôddiṣṭatṛptyādi-karmaka (M2)tvāt tadviśeṣasya dhātvarthasya karmēty ucyate. vyā-pārātmana (M1.-katva) eva dhātvarthasyākarmakatvaṃ duḥsampādam. uktam hi na cāsty asau vyāpārah yatrāsatkimcin na jāyata iti. tadā vācyatāmātratvenēty uddeśena bhāvanākarmatvaṃ darśayati---**dhātvarthāntaratirohitam** (A.385,A'.352,B.355) iti. dhātvarthakarmatām vyavacchinatti---**tac ca prāyeṇa** (A.385,A'.352,B.355) iti. śabdaśaktiḥ pratiprayogam eva vyavasthitēti. atha vā yasya (M2.anyasya) utpattiyā vyāpārah paryavasyati tad vyāpārasyāpavargasampattiyā kārakam karma ity (M2) ucyate dhātvarthāvasānaś cākhyātābhīdhānād avasīyamāno vyāpāras tadanantarabhāvyenābhīdhānôpāttena rūpeṇa na (M1) karma grhṇātīty asya (M2.tasya) prācuryam prayogasyāvyavahitaphalôddeśena tu tadavasānatā vyāpārasya nābhīdhānôpāttā. vivakṣayā tv agniṃ cinuta ityādaṃ sampādyā. vakṣyati hy etān (M2. etā vā\*) eva vartamānaḥ (M2)kāla iti. tena tātparyābhīdhāyina eva bhāvanākarmatvôpapādakasyāivam kāmāśabdasya tatra prayogaḥ prācura iti. dhātvarthenānupasthāpīte karmaṇy akarmake dhātau bhāvanāsvamahimalabdhēnāiva karmaṇôpapa (M2.-pa-)dyata ity uktvā upasthāpīte 'pi nāvaśyam tad eva grhṇāti. yathā prastuta eva yajatāv ity āha---**yajer api** (A.385,A'.352,B.355) iti. atha vōktam idam (M1.iha) kvacid dhātvarthakarmāiva bhāvanākarma kvacid anyad iti. **tatra** (M2) yajetēty atra katham ity ata āha---**yajer api tu** (A.385,A'.352,B.355) iti. bhāvanākarmaṇāiva tadviśeṣasya dhātvarthasya sarvatra eva (M2) sakarmakatvôpapatteḥ. katham tad (M2)vibhāga iti prcchati---**kas tarhi** (A.385, A'.353,B.355) iti. **sākṣād** (A.385,A'.353,B.355) iti. dvedhā vyācaṣṭe---**ānantaryeṇēdam tad iti vā** (P.ānantaryeṇa vedam tad iti vā. A.385,A'.353, B.355) iti. samprati prasaṅgāt karaṇôpadeśasya ca (M2) itikartavyatāsambhavena pratiṣṭhā syād itītikartavyatāprāptiṃ darśayati---**sēyam bhāvanā** (A.385,A'.353,B.355) iti. yathāsamnikarṣam iti

(M2) śrutyādyupadeśena yathākathamcid upasthāpyamānā codanā sāmānyādyatideśena kalpyeta. arthāpattyā vā (M1.ca) adr̥ṣṭōpakāra-lābha iti. **yāgādīkaraṇatvacodanā** (A.386,A'.353, B.356) iti. dhātavo hy ākhyātapratyayōpāttabhāvanōpaśliṣṭasvārthaviṣayatvenōpalabdha-pūrvāḥ tadaprayoge 'pi pūrvōpalambhasāmarthyād bhāvanōpaśleṣādhi-karaṇam eva svārtham avabodhayati. śyenādīśabdās tu kārakavibhakty-antā bhāvanāto niṣkṛṣya pradarśitārthena dhātunā sāmānādhikaraṇyam anubhūya tadanu (M2.-artha-)vacanatām pratipadyamānā na (M2) bhāvanōpaśleṣam svārthe 'ntarbhāvayanīti. **athā vā dvitīyasūtra** (A.386, A'.354,B.356) iti. pūrvam bhavanaviśiṣṭa (M2.-śliṣṭa-)prayojakavyā-pārābhidhāyino bhāvaśabdasyārthāikadeśabhavanōpādānād bhāvārtha-tvam uktam. samprati *bhāva* (M2.bhava-)nōpādānena prayojakavyā-pāraviśeṣaṇaśaktes tatprayojanatvena bhāvārthatvam ucyata iti. **tasmāt punar idam** (P.kasmāt punar idam.A.386,A'.354,B.357) iti. aupodghātikam apīdam prameyavicārātmakatvād atrāivōcitam na pra-māṇalakṣaṇa ity abhiprāyaḥ. katham ākr̥tyadhikaraṇam vācyanirṇayāya tatrāivēti cet padārthānām vākyārthapratipattyupāyatvena (M1.-āmśena) pramāṇavarge 'py (M2) 'ntarbhāvād iti. **nāmno vā parataḥ** (A.387,A'.355,B.357) iti. *vyākhyāto* (M1) 'piśabdasyārthe vāśabdaḥ *vyākhyātaḥ* (M2). **evam nāmapadasyāpi** (A.387,A'.355,B.357) iti. atha vā parato vā bhavaddhātuvan (M2)nāmnas samam iti vyākhyeyam iti. **nāmārthasya na śaknoti dr̥ṣṭenōpakartum** (A.387-388, A'.356, B.358) iti. nanv āśrayatvena śakṣyati nāitan na hi sambandhāya kiṃ cid vidhīyate kiṃ tu sambandhinam upakartum ato nāmārtho dhātvarthā-nvayinā vidhiviṣayīkr̥tena rūpeṇa phalam sādhasyaṇ pratisambandhinam prayojanāntaraprayuktam eva dhātvartham gr̥hītvā sādhasyatīti. śliṣ-yate dhātvarthasya tu nāmārtham prati vidhīyamānasya na sambandhā-tiriktam kimcit kāryam paśyāmaḥ. karaṇatvam api na tasya sampādyam yataḥ kriyānirvartakam rūpam karaṇam na kriyāsādhyam iti. *na hi nāmārthas tam apekṣata iti* (M1). anena *nir* (M1.ni-)vṛttena *mayā* (M2.mama) idam sādhanīyam iti nāpekṣate yena dhātvarthas tadarthas syād iti. kim ity uccāraṇam prayogo na vyākhyāyate. ata āha---

**tadādhārāiva** (A.388,A'.356,B.358) iti. prayoge rūpōpalabdhir ucyate, abhidheyā ca sēti. **niṣpannasyāpi kṣaṇikatvena** (A.388,A'.356,B.358) iti. yadi pramāṇapravṛttisamaye niṣpattir apekṣām vārayet tatas tadabhāvōpekṣāsiddhaye 'bhidhīyeta. yatas tu niṣpannasyāpy anantara-vinaṣṭasyāsty evāpekṣā. ataḥ sthāyitvam eva vyāvartanīyam. aniṣpattir api hi asthāyitvād evēti. **niṣpādyatvena** (A.388,A'.356,B.358) iti. niṣpādyatvena kāraṇena pradhānasya sato yā "kāṅkṣā niṣpādakam prati sā na vidyate niṣpādyatvasyāivābhāvād iti. **dhātvarthas tāvat** (A.388, A'.357,B.359) iti. akriyātmakatve (M2.-tvena) dhātvarthasya kriyā-nirvartyatvam (M2.-vartakatvam) eva sādhyatvam tac ca prakṛtyā yato loke 'sau (M1) siddho na\* labhyata iti. **nanu nāmadheyatvapakṣa** (P.nāmadheyapakṣe. A.388,A'.357,B.359) iti. *pra* (M1) deśāntara (M2.-re)parigrhīta (M2.-hrta-)syāpi parihārāntaradānāyōpanyāsa iti. **dhātv - arthōpaśleṣo 'pi** (A.389,A'.358,B.359) iti. ākhyātapratipādyām bhāva-nām na (M1) dhātvarthōpaśleṣam apoddhṛtya pratyetur (M2.anuṣṭhātum) śaktir (M2. aśaktir) iti. (Ajitā on the Bhāvārtha Adhikaraṇa)

### VIJAYĀ on the Bhāvārtha Adhikaraṇa

sambandham tāvad ityādivārtikam kim viṣayam ity āha---**prathama** iti. **upakṣipta** iti. vyākhyānam atrōpakṣiptasyāiva bhāṣyasyānantaram tatrēti parāmarśārthatvād iti. kim iti tarhi tadbhāṣyam nōpāttam. ata āha---**bhāṣyākṣarān anubhāṣaṇam tv** iti. vyākhyānavyākhyeyayos samsthānasāmyam kramād darśitam cāitad ity āha---**tāvacchabdena ca** iti. upakramaviṣayatvasyēty arthaḥ. katham darśitam ity āha---**karīṣyati** iti. tad iha ṣaḍvidha ityādinā bhāṣyena karīṣyatīty arthaḥ. agre prathamam. nanu yady avayavaśo vyācīkhyāsuḥ kim iti tasyākṣepaḥ kriyate. ata āha---**samprati** iti. nanu prathame 'dhyāye pramāṇa-lakṣaṇam vṛttam ity abhidhānam prathame 'dhyāye pramāṇalakṣaṇasyōktim evāpekṣate na sūtrair evōktim tasmāt sūtrakāreṇānupa-varṇanād ity asau na hetuḥ. ata āha---**hetum āha** iti. hetutvam eva tasya darśayati---**adhyāyārtho hi** iti. kim ata ity āha---**sautra** iti. sūtrātmakatvād adhyāyasya iti. tasmāt sūtrakāreṇa iti. hetutvōpayogyē prakṛtapratijñāyām ahetur evēty atra "ha---**pramāṇāder iti vyā-khyāsyati** iti. yathā pramāṇāder ity anena pratyakṣasyōpādānam

prakṛtapratijñāyām ahetur evēty atra "ha---**pramāṇāder** iti **vyākhyāsyati** iti. yathā pramāṇāder ity anena pratyakṣasyôpādānam tenâivôpādānenânumānâdīnām lakṣaṇâbhidhānaniṣedhaś ca bhaviṣyati tathā vyākhyāsyatīty arthaḥ. tām eva vyākhyām sopaskāram vyācakṣāṇa eva darśayati---**anumānâdīni** iti. svarūpenēty upaskārasya prayojanam anantaram eva vakṣyati---**yat sūtraṇād itarāṇy api** iti. pramāṇâdiśabdasya pratyakṣaparatve 'numānâdīnām niṣedho na kṛtas syāt. pratyakṣamātraniṣedhaś ca na prakṛtapratijñāhetus syād iti codyanirāsaparatām darśayann āha---**kiṃ tu teṣām** iti. pratyakṣasya pramāṇâdikathane prayojanam āha---**yat sūtraṇād** iti. sampratyâdiśabdasyârthântaraparatve 'pi na prakṛtapratijñānam ahetutvam. tasyām iti. karaṇasya pratīkagrhitabhāṣyaparāmarśakatvena vidhyāditattvanirñītatvâbhidhānasyâpi uktatāpratijñānād itarathôpariṣthāt tat parihārâbhidhānâyogād ity āha---**atha vā** iti. yas tu tannāmētyādinā lakṣaṇasvarūpaṃ na cāivam pratyakṣâdilakṣaṇam uktam iti vaktum ucyata iti manyate so 'nantaram tatpradarśane 'numānâdīnām lakṣaṇasyân\*- evamrūpatvânabhidhānān nirasaniyāḥ uttaratra hy anumānâdīnām asūtritratvena sūtritasyâpy anyârthatvena cānukṛt lakṣaṇasya pradarśyate nōktavaiparītyena, itthaṃ cānukṛt lakṣaṇasya tadrūpasya yādṛśa-tādṛśatve 'pi darśayitum śakyēty anarthakam tadrūpānukīrtanam syāt. tasmād uttarenâikavākyatām tyaktvā 'py ānarthakyam parijihīṛṣus tannāmētyādivārtikam ślokānavatārahahetubhūtāśaṅkānivartakatvena vyācaṣṭe---**codanālakṣaṇasūtreṇa** iti. sarvapramāṇānām lakṣaṇâ-nabhidhāne 'py asmiñ cchāstre 'dhikṛtasya dharmākhyasya prameyasya pramāṇam codanā tasya codanālakṣaṇasūtreṇa codanātvam nāma lakṣaṇam uktam ity āśaṅkā. ivaśabdenâtrâruciṃ\* sūcayatīti---**pramāṇa-viśeṣa** iti. dharme kiṃ pramāṇam iti jijñāsāyām codanākhyapramāṇa-viśeṣaś codanāsūtreṇa kriyate na tu pratītapramāṇyasya kiṃ lakṣaṇam ity apekṣāyām tad vidhir ity arthaḥ. evaṃ vedatā na ca codanāsūtre dharmapramāṇavyatirikte 'bhyastasya svarūpaṃ vyāvṛttākāram nirūpyate kiṃ tu dharmapramāṇavidhir eva kriyēty evaṃ vārtikasya paryavasānam darśitam veditavyam. nanv etasyāś śaṅkāyāḥ na ca śabdo



'pītyādinā paścān nirasyamānatvād iyam api vyākhyānupapannēty atrā  
 "ha---**tad etad vivṛtam** iti. idam atrākūtaṃ nāmētyādinā tāvac  
 codanāsūtre dharmapramāṇalakṣaṇānuktimṃ saṅkṣepeṇōktvā punaś  
 ślokōktāṃ samastapramāṇalakṣaṇānuktimṃ saṅgrahēṇā "ha---**na ca**  
 ityādinā. tasyāyam arthaḥ, dharmapramāṇalakṣaṇavat pratyakṣādilaṅka-  
 ṇaṃ ca nābhīhitam iti tad vivṛtam anumānādīnītyādinā tata etad vivṛtam  
 na ca śabda 'pītyādinēti katham asminn adhikaraṇe dharmapramāṇa-  
 bhūtaśabdalakṣaṇaṃ dhātvarthasya phalabhāvanākaraṇatvapratipāda-  
 nāt. ata āha---**asmims tv** iti. satyaṃ dhātvarthasya phalabhāvanā-  
 karaṇatvam atra pratipādyate tatpratipādanam cākhyātagatād evaṃ-  
 vidhān nirūpaṇān nānyat tena prāg eva pratipāditaprāmāṇyasya vidhi-  
 vākyaśyātra svakāraḥkōpapāditam dhātvartham phalakaraṇatvena vida-  
 dhata eṣa hy artho vidhīyata iti. pramāpakatvapratipādanāc chreyas-  
 sādhanatārūpe dharme pramāṇam codanārūpam ity uktam bhavaṭīti.  
 nanu vṛttikāramate 'pi pramāṇalakṣaṇasyādhyāyārthatvābhāvo vakṣ-  
 yate tat katham vṛttikārābhīmata eva kim iti sūtrāṇām artho na syād ity  
 āśaṅkēty āśaṅkābhāvāyā "ha---**vṛttikāramatena** iti. samastaśabdena  
 lakṣaṇārthaviśeṣaṇena tadbāhulyam darśitam. tat tāvad āha---**lakṣa-**  
**ṇārthas tāvad** iti. tāvacchabdenāpradhānāv apy arthau sūcitau tāv  
 āha---**tac ca** iti. **etāvataḥ** iti. etāvato 'rthasya samastaśabdagr̥hītasya  
 codanāsūtre 'ntarbhāvaśrutiyarthābhyām ity arthaḥ. samastalakṣaṇā-  
 rthavyatirikta iti viśeṣaṇam tatpratipādanena vyatirekaparam itarathā  
 vaiyarthyaḍ ity āśayavān āha---**tatra nimittaparīṣṭipratijñāpu-**  
**rassaram etatpratipādanam vihāya** iti. tatra tāvati codanāsūtre  
 satīty arthaḥ. nimittaparīṣṭipurassaram adhyāhāravākyaabhedādidoṣa-  
 rahitam vihāyēti. nanu vṛttikāramatena sūtreṣu vyākhyāyamāneṣu  
 katham anadhyāyārthatvam sūtrōktasyēty āśaṅkyā "ha---**lakṣaṇa-**  
**pratipādyā** iti. lakṣaṇapratipādyatām ślokenāiva darśayati---**atra ca**  
 iti. **svarūpapratipattiyartham** iti. svarūpaṃ lakṣaṇam tatpratipatty-  
 artham iti pratīyatām ity atrōkta ity anuṣaṅgaḥ. ato na svarūpeṇā-  
 dhyāyārtha ity āha---**ato na svarūpeṇa** iti. hetutvena lakṣaṇa-  
 gocaratvāt svarūpeṇēty uktam iti. tasmād ityādivārtikam upakāreṇa

pūrayann artham āha---**tasmād asya iti tad etad yojayati** iti. tatrāitad yojayaṭīty arthaḥ. katham ity apekṣāyām tadyojanāprakāram vivaraṇavārtikānusāreṇa tredhā darśayati---**pramāṇalakṣaṇam ity etad abhidhānam** iti. atra vārtike pramāṇalakṣaṇacodanālakṣaṇaśabdāv abhidhānalakṣaṇārthau idam pramāṇalakṣaṇam ity abhidhānam codanālakṣaṇābhidhānānusārina\*svaśaktyanusārīty arthaḥ. tatra ca lakṣaṇaśabdaḥ pramāṇaviśayaḥ na tu tadgatā tadvyavacchedaka-dharmaviśaya ity abhiprāyaḥ. tena pramāṇaśabdena karmasāadhanenādhikṛte prameye dharme pramāṇam pravṛttam iti bhāṣyārtha ukto bhavati. so 'yam tatra ca dharmasyētyādinā vārtikena vakṣyamāṇo 'rthaḥ pramāṇasya codanāyā lakṣaṇaviśaya evāstv ity āśayavān āha---**tadarthāśrayam (vā)** iti. tad iti\*. codanālakṣaṇābhidhānaparāmarśaḥ codanālakṣaṇābhidhānasyārthāśrayam vā pramāṇalakṣaṇam ity etad abhidhānam. tena hi samāsavaśāt rathantarasamāsanyāyena codanāivēti vadatā dharmapramāṇasya codanātvam lakṣaṇam ity uktam bhavaṭīty abhiprāyaḥ. so 'yam atha vā karaṇam evētyādinā vārtikena vakṣyamāṇo 'nusandheyāḥ. samprati bhāṣye pramāṇalakṣaṇaśabdo mā bhūt. pramāṇasya lakṣaṇaviśayaḥ tatpramāṇaviśayo 'stv ity āśayavān āha---**pramāṇam vā** iti. vāśabdena pramāṇalakṣaṇānubhāṣaṇasyānantaram uktasya vyavacchedaḥ pramāṇasya pratijñāstasya pramāṇam autpattika-sūtrādyuktam atra bhāṣye 'nubhāṣitam. **na lakṣaṇam** iti. pramāṇam viśinaṣṭi---**codanālakṣaṇābhidhānāśrayam** iti. codanālakṣaṇābhidhānasya codanālakṣaṇa ity asyāḥ pratijñāyāḥ āśrayabhūtam yad-avaṣṭambhena codanālakṣaṇa iti pratijñēty arthaḥ. vārtikaṃ ca pramāṇalakṣaṇam tāvad atrānubhāṣitam codanālakṣaṇābhidhānāśrayabhūtam pramāṇam iti gamayitavyam. so 'yam atha vōpanyastasyētyādinā vārtikena vakṣyamāṇo 'rtha ity anusandheyam. ślokōttarārdham vyācaṣṭe---**vidhyādi** iti. vidhyāditattvanirṇītir ity atrādhyāhāro darśito yatrānubhāṣitēti. yā sthitēty asya sēty ākṣepeṇa samāptiḥ kartavyā. **tad atiriktena** iti. lakṣaṇēti bhāvaḥ. **tasyāḥ** iti. tadatiriktena rūpeṇa nirṇīter ity arthaḥ. samasto hīty asya vārtikasyāvatāram darśayati---**katham autpattikatvādi** iti. tatra cētyāder avatāradarśanāyōktam--

-**katham cāsāv** iti. asau dharṁe codanāpramāṇam ity arthaḥ. yathā samasto hīty anena prathamāḥ praśno nivartyate tathā "ha---**pratijñōtthāpitam eva** iti. pramāṇatām dṛḍhādhyavasāyatām ity arthaḥ. pratijñāśrayatvaṁ tatpratītatvaṁ praśnadvayōttaratvena samugdham\* avatāritvaṁ(or avatāritram) vārtikam vibhajanam. ata āha---**śakyate ca** iti. yas tu tatrētyādivārtikam pūrvenāikavākyatvaṁ gantum ucitam iti manyate. tam praty āha---**atha vā** iti. **katham codanā-lakṣaṇa** iti. prathamapādāśraya iti hi tadā syād iti bhāvaḥ. etāvatāivēty asyōktam ity asya ca viśeṣyam darśayati---**etāvatāivābhīdhānena** iti. nanu dharmapramāṇalakṣaṇamātrābhīdhānena dharmapramāṇasyāpi lakṣaṇam nābhīhitam ity uktam. codanātvam ca lokacodanāpi bhāvān na lakṣaṇam ity āśaṅkyā "ha---**yady api dharmasya** iti. etāvatā kliṣṭatvaṁ iti na tu samyaglakṣaṇatvabhrama ity arthaḥ. nanu sarvātmanā lakṣitatvābhāvān na lakṣaṇatvānupapattir ucyate, yena na cāvaśyam ity evaṁ parihriyeta kiṁ tu codanātvasya dharmapramāṇavyabhicāritvena tat kim anenōcyata ity atrā "ha---**vyavacchedakatvamātram ca** iti. vyabhicāriṇo 'pi lakṣaṇaśabdaviśayatvaṁ lakṣyagatasakalarūpānupādane 'pi vyavacchedakatvamātreṇa sidhyaṭīty anenōcyata iti. yas tu lakṣyagatasvarūpāntarānupādāne 'py avyabhicārīrūpōpādānam avaśyam kartavyam iti brūyāt. vidhyarthavādamantrasṁtaya ity atra bhāṣye 'nukīrtitā yā vidhitattvanirṇīter avasthitiḥ prathame 'dhyāye darśitā dharmam praty upayogābhīdhānād iti. tatra vidher dharmam praty upayogābhīdhānam itaraya eva na vispaṣṭam. tenēty āha---**vidher upayoga** iti. audumbarādhikaraṇasyārthavādatā pratipādakatve 'py āha---**atha vā** iti. evaṁ vidhitattvanirṇayānukīrtanasya bhāṣyagatasya vārtikābhipreto vṛtto viśayaḥ kaścid avipaṣṭo darśitaḥ kaścit tu vṛtta evātrānukīrtiyamānatvenāvispaṣṭa ity anukīrtiyamānatām tasya "ha---**nāmadheyasyāpi** iti. yadi nāmadheyagato vicāro 'nenāivānukīrtitaḥ kiṁ guṇavidhir ityādinā bhāṣyenēty atrā "ha **tannirvāhāya tu** iti. nanu vidhyarthavādamantrātmikānām smṛtīnām śrutimūlatvajñāne 'pi vedagatānām ivōpayogaviśeṣavacanāt prāmāṇyatattvam anirṇītam syād ity etat pariharann āha---**vidhyarthavādamantrāṇām** iti. vārtike nir-

nītam ity anuṣaṅgo 'bhipretaḥ. smṛtīnām prāmāṇyam prameyaniścaya-  
 janakatvam yat kṛtam tat tāsām pramāṇatattvam śrutimūlatvajñāna-  
 kṛtam ca tāsām niścayajanakatvam iti tatprāmāṇyatattvam ity uktam iti  
 bhāvaḥ. nāmadheyasyāpi prāmāṇyatattvam nirṇītam bhāṣye vidhigraha-  
 ñenāivôpādānād anukīrtitām darśayaṭīty āha---**nāmadheyasya tv  
 amśatraya** iti. itikaraṇena hetvarthenākṣiptām ślokasya sādhutā-  
 siddhim darśayati---**tena sādhu** iti. yenāivam asmin bhāṣye 'nukīrti-  
 tām sarveṣām prāmāṇyatattvam nirṇītam tenēty arthaḥ. evam ityādi-  
 vārtikam uktasyāivārthasya dārḍhyaHetutvena saṅgacchata ity āha---  
**etenāiva\*(etad eva)** iti. nanu pradhānāpradhānacintāt\* dvikrīya-  
 syēva\*caturthasyāpi na gocarāḥ. kratvarthapurūṣārthaviṣayatvāt tasya.  
 ata āha---**caturthe 'pi** iti. lakṣaṇārtha ity asyānuṣaṅgam darśayann  
 upādatte---**tam anvapūrvabhedo 'pi lakṣaṇārtha\*** iti. anenāpūrva-  
 bhedasya karmabhede 'nuniṣpāditatvam lakṣaṇārthatvam ca dvayam  
 uktam. tatra prathamam upapādayati---**phalāpavargitvād** iti. dvitīyam  
 apy upapādayati---**sa ca\*** iti. apūrvaprayuktānām avahananādinām  
 dharmānām āgneyādiṣu yā vyavasthitis tṛtīye vakṣyate tadartham ity  
 arthaḥ. nanv avahananādibhir api niyamāpūrvam janyate tat katham na  
 tajjanyāpūrvāntarôtpattir ity ucyate. ata āha---**taj\*janya** iti. janya-  
 śabdo 'yam na bhavyageyētyādisūtreṇa kartari nipātito janitṛvacanaḥ  
 yena niyamāpūrvam upādādītaḥ\* kiṃ tu nijantā janeḥ karmôtpannam  
 yatpratya-yāntaḥ kriyayā "ptum iṣṭam avacana(m) iti darśitam---**jana-  
 nīyam** iti. na tu janitēti bhāvaḥ. tad vivṛtam yadarthēti kasmād evam  
 vyākhyāyata iti ced ata āha---**tatra yad asti** iti. na vidhīyate nāva-  
 hananavidhinā bhāvanākarmatvena parigrhyate niṣidhyate vā na tat-  
 kriyājanyētyādinā vidhyaparigrahād evēti bhāvaḥ. tad idam svayam  
 evôktam ity āha---**tad\*(tāvad) idam uktam** iti. uktatām eva grantha-  
 vyākhyayā darśayati---**kriyākṛtam** iti. **tathā ca** iti. itarathānanvayam  
 eva brūyād iti bhāvaḥ. kriyābhedasya nimittam iti. phalāpavargitvāt  
 kriyāgāmītyādinā pratipāditam etat kriyābhedo vēti. bhāvanāhetuko hi  
 bhāvyabheda iti. asya cētyādivārtikasya prakṛtabhāṣyānusandhāna-  
 tvenāsambandhād uttarabhāṣyānusandhānārambhatām darśayann āha--

-**pūrvāparādhyāya** iti. yad anumantrabhāṣyaṃ bhinnāny abhinnāni cēti tat pūrvāparādhyāyasambandhasiddhaye 'parādhyāyārthasya saṅkṣepavacanam na prathamādhyāyārthasyēva vistarābhidhānam. atas saṅkṣepenōktam. vistareṇa vyācikyāsur āhēti vyavahitasambandham darśayati---**na cānyasya** iti. **atra** iti. kāraṇam anantarasyōkta-hetutvād ahetutvāc ca tatrōttarasyēti. upacārāśrayaṇe kāraṇam āha---**bhedasya** iti vidhā\* prakāraḥ. nanu hiraṇyam ātreyaḥ dadātīty atra śabdāntaravad guṇo 'pi bhedakas saṃbhavati katham bhinnaviśayatvam. ata āha---**ekārthatvena** iti. sarveṣāṃ ekabhedaviśayatvād ekārthatvam katham vilambitasyāprāmāṇyam vikalpena prāmāṇyasambhavād iti cen na asaṃbhavāt. na hi kadācid vilambitaprāmāṇyāya śīghram svārtham na grhṇātīti saṃbhavātīti---**yadā hi** iti. yadā tu dravyādibhyo 'pūrvam na tadā dravyādyarthakarmabhedād dravyādisādhyasyāpūrvasya bhedo 'nugamyetēti codanālakṣaṇatvam, yathā vākyārthatve hetuḥ tac ca vācyatve tad ubhayam darśayati---**pravartakam vākyam** iti. **anyeṣāṃ phalavadupakāritvād** iti. phalavadupakāriṇām aphalōtpādayogitvena śreyassāadhanatātmakadharmatvāvagamān na sarvair ekadharmapratyayaḥ. sākṣād eva phalasāadhanasya dharmatvābhyupagamam darśayatōktam vārtikakṛtā. yac ca phalapadenētyādi tatra tasyārtham dharmam manyata ity etāvataiva tasmin siddhe kim apūrvasāadhanam ca manyata ity anena ca bhāṣye kim padena padena dharmacyata itivat kim sarvebhyo 'pūrvam ity api vicāritam. ato vaktavyo 'syābhiprāyaḥ. ata āha---**sāmānyena** iti. bhāṣyakṛtā kim bhāvaśabdebhyo 'pūrvam uta dravyaguṇaśabdebhya iti yo viśeṣavicāram kariṣyate sūtrābhipretaḥ tadākṣiptas sāmānyavicāra iha bhāṣye pradarśyate, tenēha yasmin sāmānyena sthāpīte saviśeṣavicāras saṅgato bhavati sa iha vaktavyaḥ sa ca kasmād apūrvam ity evaṃrūpaḥ. ato 'syāpy apūrvasāadhanatāparyantatvam vicārasya niścityōktam. **apūrvasāadhanam ca (manyata)** iti. satripatyādīni catvāri vikalpaśirāṃsy apunaruktāni darśayati---**kim eṣāṃ** iti. sādhanebhyaḥ phalam utpadyamānam pratisāadhanam bhedenōtpadyate uta sarvāṇi pratyekam iti sādhyāṃśagocaraḥ prathamō vikalpaḥ. katham idānīm darśapūrṇamāsavad iti

sādhanaśāhityābhidhānam. ata āha---**ekaphala** iti. na tu svarūpasāhityenāpi yenārthasamuccaya iti vakṣyamāṇena paunaruktyaṃ bhaved iti sādhyāikatvapakṣe sādhanagocarō dvitīyo vikalpa ity āha---**tathāikam api** iti. idānīm ādita eva sādhanāmśagocara eva vikalpo 'stv ity āśayavān āha---**atha vā** iti. pūrvam anyonyanirapekṣāṇām pratyekam kṛtsna-phalasādhanatvam uktvā punar darśapūrṇamāsavad iti sāpekṣāṇām sarveṣām ekaphalasādhanatvam uktam ity arthaḥ. paścād anyonyanirapekṣāṇām evāikaphalasādhanatvam paryāyeṇocyata ity āha---**sādhanaṃśa** iti. kim arthaṃ tarhi atha samuccayenēty ucyata iti ced ucyate, pūrvam prthagutpadyamānam phalaṃ prati sādhanatvasya pratipakṣatvena samuccitānām ekasmin phale sādhanatvam uktam. tatra yo 'ntargatas sādhanasamuccayāmśas sa niṣkṛṣya sādhanavikalpapratipakṣatvenēdānīm ucyata iti vyākhyādvaye 'pi ya ihōpariṣṭād vārtike vakṣyamāṇās trayas pūrvapakṣāḥ ta evātrōpanyastāḥ. ato 'napekṣyamāṇavirodhāśānkēty āha---**sarvathā** iti. satrinyāyam upanyasyann āha---**ṛddhikāma** iti. sūtram yojayann eva siddhātam āha---**ekāikasmād** iti. puruṣeṇārthitasya phalasyēty arthaḥ. yady ekāikasmāt kartuḥ phalasya niṣpattiḥ kim jātam pratyekam adhikārasya ata āha---**kartuś ca** iti. prayogavidhivaśāt kartuḥ phalaṃ katham ṛddhikāmā ity upādānena yaugapadyāvagame sati kartṛṇām pratyekam adhikāras syāt. ata āha---**uddiśyamānatvād** iti. evam adhikāre śāhityābhāvam darśayitvā kartṛtve 'pi tadabhāvam āha---**kartṛtvam api** iti. kartṛṇām tu yāganirvṛttau śāhityam upādīyamānaviśeṣaṇatvena vivakṣitatvād asty evēty āha---**teṣām tv** iti. nanv ādṛtatvam eva phalabhūmnaḥ. kuto 'ta āha---**vidhyapekṣitatvād** iti. yathā vidhir apravṛttam puruṣam pravartayan pravṛttiviśayasya phalam apekṣate itarathā 'pravṛtteḥ. tathā tadbāhlyam api pravṛttivilambābhāvāya vidhir apekṣata iti. nanv idānīm nāmapadārthasya phalasādhanatvam itarasya tadanugrāhakatve ca sambhavati. katham ekāntena nāmadheyatvena parihārād ity ucyate. ata āha---**eko hi** iti. vārtike sāmānyaviśayas sādhyanirdeśo viśeṣito vairūpyalakṣaṇēti. nanu darśitāiva gatiḥ nāmadheyatvenēti katham agatyēti. ata āha---**asya tv** iti. nanu tvayā 'pi lakṣaṇāśrayaṇīyā mayā tv

anekâdṛṣṭakalpanêti dṛṣṭakalpanêti. ko viśeṣaḥ ata āha---**lakṣaṇā ca** iti. **na cātra** iti. **api** iti\*. kākva duṣṭāyāḥ lakṣaṇāyāḥ abhāva ucyate na lakṣaṇāyā evêti sūcayati. tad etad darśayitum ārabhate---**yady api vākyam** iti. dhātvarthakāraṇānvayahetos tadutpattiparyavasānasya vākyagatasyābhāve 'pi vākyena phalōtpattiparyavasānena karaṇīkṛtasya dhātvarthasya bhāvanāviśayatām avagacchato 'nyôddiṣṭakṛtivyāpyatvalakṣaṇakaraṇatvânupapatter asty arthâkṣiptas sādhyatvânḡgaḥ tathā 'pi katham anena śabdena kāraṇasyāśābdena sādhyāṃśena grahaṇam ity āśaṅkya śābdatām api tasyā "ha---**sa cātra** iti. prakṛti-pratyayayos samabhivyāhāramātrāt sarvākhyātasādhāraṇād yāḡānuraktabhāvanābodhakād ity arthaḥ. bhavati hi yajata ity ukte tāvad yāgaṃ karotīti bodha iti bhāvaḥ. astv atrāpi sarvākhyātasādhāraṇarūpād dhātvarthasya sādhyāṃśasphuraṇam tathā 'pi so 'tratyaviśeṣarūpāvagatena vidhinā dhātvarthe karaṇatvam ādadhānenābhībhūyata iti. punar api svakāraṇakāgrahaṇam dhātvarthenēty āśaṅkyā "ha---**sa ca yady api** iti. tathā 'pi sādhyatayēti dhātvarthasyāniṣpannasya karaṇatvânupapatteḥ. tatra karaṇatvam ādadhāno vidhis sāmānyas sāmānyarūpāvagatasādhyaṃśena gṛhītakāraṇānvayāvirodhena karaṇatvam ādadhātīti na matvarthalakṣaṇāyā dhātvarthānvaya iti. **kriyākāraṇakalakṣaṇa** iti. liṇādiviśeṣarūpavyatiriktākhyātasāmānyanāmabhiḥ kriyākāraṇakābhidhāyibhir lakṣaṇīyo 'nvayaḥ itthaṃ samarthitaḥ. na tu vidhyanubaddhavākyalakṣaṇa ity arthaḥ. vidhyanubandhe tu sa evānvayo vidhinā dhātvarthe gṛhītakāraṇānvaye karaṇatvādhānān matvarthalakṣaṇayāiva pratipādanīya ity āha---**yadā tv** iti. **pūrvapratī-tānvayōpāya** iti. ākhyātasāmānyarūpanāmabhiḥ kriyākāraṇakābhidhāyibhiḥ pūrvapratīto 'nvayo vidhigamyasya vākyārthasya phalabhāvanāyāṃ dhātvarthakaraṇabhāvasyōpāyasvakāraṇānvayālābhe dhātvarthasyāśādhanatvenāsidhitaḥ karaṇabhāvāsam̐bhavāt. atas tadanusāreṇa vākyārthasya pratipādyatvāt samatv\*arthalakṣaṇām upādāyāivāvagamyata iti nōdbhidādhikaraṇasiddhāntahānir iti. kas tarhi asmin vārtike pūrvōktād viśeṣa uktaḥ. tatrā "ha---**pūrvapratī-tānvayavaśāt tv** iti. lakṣaṇāyāṃ pramāṇābhāvo hi doṣaḥ. **na ca lakṣaṇā\*** iti. asti

câtra pûrvapratîtanvayânurodhena vâkyârthabodhakatvâvaśyaṃbhâvo  
 'nuvâda iva vidhāv api lakṣaṇâyāṃ pramāṇam iti. atîvêty anenôd-  
 bhidâdhikaraṇasiddhântasthithetudośalesâbhyupagamo darśitaḥ. na hi  
 śrautânvaye saṃbhavati lākṣaṇikâbhyupagamo yukta ity abhiprāyaḥ.  
**evamsthita** ity anena sūtrita vicārānavasaratvâpâdakâarthavyudāsena  
 tadavasaratvâpâdakâarthasthitir ucyata iti darśayann āha---**sarve-**  
**bhyaḥ** iti. **atra codayati\*** iti. asmin vicāre 'nupapattim āhêty arthaḥ.  
 nanu sarvathêty anena niyamâniyamamayor ubhayor apy anekâdr̥ṣṭa-  
 pariḥārād iti sādhyatadviparyayasādhāranyaṃ hetor uktvā katham tato  
 'nyatarâvadhāraṇam ucyate 'niyamaprāptāv itîty āśaṅkya nānenâ-  
 niyamasiddhir ucyate kim tu niyamâsiddhimātram iti vaktum anekâ-  
 dr̥ṣṭakalpanâivêdānīm pariḥaraṇīyatvena pratipadâdhikaraṇanyāyenâ-  
 vasthāpitā nānyad iti tāvad āha---**pûrvenâiva** iti. aniyamaprāptāv iti  
 vârtikasya niyamaprāptyabhāva ity artho draṣṭavyaḥ. tatra cān-  
 ekâdr̥ṣṭakalpanâpariḥārasādhāranya\*hetur evêti. atha vā hetuto ni-  
 yamâbhāve siddhe 'niyamo 'rthaprāpta ucyata iti. **atrôttaram** iti.  
 vâkyam evâniyamenâikam bodhayatv ity atrêty arthaḥ. katham ity  
 apekṣâyāṃ darśayann āha---**yadi vâkyam** iti. ekatrêty anenâikasmin  
 vâkya ity evam arthenâbhipreto 'sāv artho darśita iti. **ekasmād iti**  
**sidhyann** iti aikarūpyâvasthiteṇa vâkyenâikasmād iti sidhyann iyam  
 anenêti ca sidhyati anyathā vairūpyaprasaṅgād iti. yajanam ijjetyāder  
 anudāharaṇam alaukikâbhāvaśabdā apîty atra katham hetur ity atrā  
 "ha---**bhāvôtpanna** iti. apīśabdena bhāvasya parigrahād uktam bhāvo  
 bhāvaśabdās cêty evam ubhayaprasnâbhiprāyasya darśitasyânurūpam  
 uttarâbhiprāyaṃ siddhântavādîtyādinā darśayatîty āha---**anyām eva**  
 iti. ākhyātapratyayasyâbhipretyêty anuṣaṅgaḥ śabdântarakathanenâi-  
 vêty arthasyâiva pûrvam pr̥ṣṭasyâbhidhānâyogād iti. **śabdasya tad-**  
**vācitva** iti. yajātîtyādeś śabdasyêti hetutvam darśayati---**tatsamuc-**  
**cārīta** iti. samuccāraṇam saḥoccāraṇam yajyādidhātūnām eva bhāva-  
 yati nâsahânuccāryamāṇatvāt tadarthavācitvasaṃbhāvanā brūyur iti  
 vadatā vârtikakṛtocyata ity āha---**dhātava eva** iti. tulyajātīya-  
 śabdenâtrâsamuccāraṇôpayogino vaktavyatvād uktam---**prakṛti-**



**tvena** iti. prakṛtipratyayayor hi samuccāraṇaṃ na prakṛtyor ity atra vārtikakṛtôpapatteḥ. nanu yāgadānahomaśabdā ity atra bhāṣye bhāvôtpannalyuḍādipratyayāntadhātuvācyārthasya śabdā ete yajaṭityādayaḥ na siddhāntyabhimatabhāvasya śabdā ity abhidhānaṃ pūrveṇa yajanādiśabdarahiteṣv ityādinôbhayapraśnâbhiprāyaḥ vyākhyānena viruddham ity abhiprāyavān āha---**nanu\*** **yāgadānahomaśabdā** iti. **anubhāṣya\*** iti. etena te 'pi tu yāgâdivacanatvād iti vārtikam api vyākhyātaṃ veditavyam. nanu śabdasya tadvācitve pratyavatiṣṭhata ity ukto yo 'pi pratipannatvaṃ prati na pratītimātraṃ abhidhātum yuktam kiṃ tu tadīyayuktinirākaraṇaṃ svapakṣasthāpakayuktyabhidhānaṃ cēty atrā "ha---**lokapratītimātra** iti. pratītimātrasiddho 'rtho bhāvanākhyam vicāraviṣayasya bhāvaśabdasyēti. ākhyātebhyo 'pūrvabhāvanā gamyata iti vārtikānusāreṇa tāvad vyācaṣṭe---**apūrvakarmikā** iti. bhāṣyānusāreṇāpi vyācaṣṭe---**atha vā** iti. yajyādīn prthakkṛtya katham̐bhāvo 'rtho labhyata ity anenāprthagbhūto bhāvārtha ity sūcitam tad darśayati---**yāgādāya** iti. kaṇṭhoktam api darśayati---**tāms tv** iti. **ākṣepahetu-  
praśnaḥ** iti. ākṣepaśabdas samnihitam vyāpārākṣepam upādatte taddhetoh praśna ity arthaḥ. tasya kathanam iti. tasya vyāpārākṣepa-  
hetoh kathanam na tatpratyayasya vācakatvākṣepahetor ity abhiprāyaḥ. vyāpārākṣepahetuś cātra tatpratītihetor asaṃbhava ucyata iti vyācaṣṭe ---**yato liṇādāyo 'pi** iti. apīśabdena dhātūnāṃ svārthābhidhānôpa-  
kṣīṇaśaktitvam anantaravārtike vakṣyamānam evôṭīkurute tataś ca kenām̐senēty asyāyam abhiprāyo darśitaḥ---**na hi tṛtīya** iti. liṇādāya ity atrāpi śabdārthaniveśe kenām̐senēty asyābhiprāyaṃ darśayati---  
**atha vā dvitīyasya** iti. saṃbhāvanīyasyēti bhāvaḥ. ata evā "ha---  
**prathamam tv** iti. asmin pakṣe kenām̐senēty asya vyaktīkaraṇam an-  
antaravārtikenēty āha---**tad etad** iti. pūrvasmin pūrvārdhābhipreta-  
tvenāpi śabdadarśitasya vyutpādanam iti bhāvaḥ. śabdāntarasya yo 'py artha ity asya viṣayam āha---**yad api** iti. katham viparītasādhanaṃ ity apekṣāyām ślokākṣarais tad darśayati---**yato yo 'pi** iti. evaṃ nākhyātapratyayo 'pīty antaṃ vārtikam anusandhāyāparyavasite eva prakrānte sahāprayoga eva na hi tadānīm ityādinôpapādyate ity āha---

**upapadyate ca** iti. evaṃ sahâprayoga upapattim darśayitvā tadupa-  
 samhāram atrârthaprāptam darśayati---**tena karotinā** iti. evaṃ liṅo  
 'prayogaprasaṅgam upapādyā tadviparyayadarśanam sa tu kuryād iti  
 vārtikenôktvā tataḥ prakrāntasya viparītasādhanaṭvasya nigamanam---  
**ataś ca** ityādinā kriyate ity āha---**prayogaṃ tu dr̥ṣṭvā** iti. siddha-  
 kartṛkriyāvān ity atrānupapattim samādhātum udbhāvayati---**atra yad**  
**eva** iti. na hi dharmiviśeṣasya sādhyadharmā evôpalakṣaṇam yuktam  
 prasiddhasyâivôpalakṣaṇatvāt sarvatrêti bhāvaḥ. samādhatte---**tatrâi-**  
**vam** iti. sādhyadharmasya pramāṇapratyutthetḥ prāg api pratītyabhāve 'pi  
 svarūpalābhas tāvad astīty āha---**labdhasvarūpa** iti. alabdhasvarūpa-  
 sya pramāṇānavaseyatvād iti. astu svarūpalābhaḥ kim anena apratītasya  
 dharmiviśeṣaṇatvâyogāt. ata āha---**tatra pramāṇa** iti. dharmī  
 viśeṣyate vaktā prasiddhasādhyadharmena hetor bhāgāsiddhidoṣapari-  
 hārâyēty arthaḥ. aidamarthyam viśeṣaṇasya darśayann āha---**sāmā-**  
**nyavācinā hi** iti. hetumatām atadvatām cākhyātapratyayānām sāmā-  
 nyavācinēty arthaḥ. tataś cāviśeṣeṇa pakṣīkārād bhāgāsiddho hetur  
 bhaved iti bhāvaḥ. nanu nāvaśyam dharmiviśeṣo vacanenâiva jñāpyam.  
 ayam parvata iti pratyakṣeṇâpi darśanāt. ata āha---**nāyam** iti. na hy  
 atrāstyādibhyo vyāvṛttasya pacatyādiṣv anugatasya viśeṣasya praty-  
 akṣeṇa pratītis sambhavati ato yathā tatrâpratyakṣe parvatâdau  
 sādhyadharmenâiva vastutas siddhena dharmī viśeṣyate vaktā vacana-  
 pariśuddhaye śrotā ca hetuvyavasthityâiva svaprasiddhayā dharmiviśe-  
 ṣam pratipadyate. tathā 'trâpi syād ity atrā "ha---**yathā tv** iti. kim  
 cōpalakṣaṇasyâtra nātyantâprasiddhir apīty āha---**viśeṣaṇam ca\*** iti.  
 viśeṣaṇam ākhyātapratyayasyâbhidheyā kriyā tadviśeṣaṇam kartus  
 siddhir niṣpattiḥ. sā pacatyādiṣu śrotur api prasiddhā prāg apīti  
 nātyantâprasiddhiḥ. na hi pacatīty atra pratīyamānasya vaktur  
 niṣpannatve kasyacid vivādas sambhavati. ato niṣpannakartṛpratipāda-  
 kāny ākhyātānīti dharmaviśeṣâvagamasambhava iti bhāvaḥ. dravyam  
 evēty avyatiṛekābhidhānasyâbhiprāyam āha---**na dravyavyatiṛe-**  
**kena** iti. yadi dravyam eva tathā 'pi kriyā na sidhyed dravyasyâtattvād  
 ity atannivartayitum viśiṣṭētyādiviśeṣaṇam. tasyâbhiprāyam uddṛtya

darśayati---**kadācid** iti. samuditasyârtham uktvā 'vayavaśo 'nusanda-  
dhāna āha---**tām avasthām** iti. anukūlatā yogyatā tenōktam---  
**yogyatāmātram** iti. tādṛśam ity ukte tādṛktve tātparyam ity āha---  
**tasya pracalanam** iti. yady evaṃ katham tadupasarjanam dravyam ca  
pradhānam nirdiśyata. ata āha---**anatyanta** iti. nanu ko 'yam anupa-  
samhāro nāma ata āha---**phalodayam yāvad** iti. abhimataṃ karotīti  
pratyayagocarasya rūpasyānupasamhṛtatvam eva vyaktīkaroti---**nāi-**  
**kakāla** iti. nanu vyāsaktam apy avayavino rūpam upasamhṛtam eva  
dṛśyate tadvad upasamhṛtatvam bhaviṣyati ata āha---**tac ca** iti.  
avayavī hi pūrvāparavartamānakṣaṇeṣu nāikadhyena vyavasthitiḥ kim  
tu atītānāgatavartamānādibhis traividhyenēdam punas triṣv api kāla-  
kṣaṇe vartamānatayāiva pratīyamānam aikadhyena sthitam. ato 'nekeṣu  
kṣaṇeṣu sāvayavivad upasamhṛtam kārtsnyena samāptam ity anupasa-  
mhṛtatvam asyēti. tad etat svayam eva vyaktīkarotīty āha---**tad etad** iti.  
uttaram āha---**bhavatv** iti. kṣaṇikatāyām asaṃpratipattaye bhavattv ity  
uktam---**sā tv** iti. sā kṣaṇikēty uktā sā kriyā nirvikalpakapratyaya-  
vedyā na vikalpapratyayasyābhimataṃ karotīty evam ākārasya gocar-  
aḥ. tadgocarasya ca pūrvāparībhāvo mayōkta iti bhāvaḥ. ata āha---**tat-**  
**samāhāras tv** iti. tathā 'pi samāhriyamāṇānām anyavastuvilakṣaṇasya  
sādhyarūpasyābhāve samāhārasya katham tadrūpatvam. ata āha---**sa**  
**ca** iti. sa ca samāhāraḥ svapratyayād asmād evaṃrūpaḥ prasidhyan  
samāhriyamāṇānām api kriyā-kṣaṇānām sādhyasvabhāvatām avayavam  
ādhuryam iva sūkṣumāvayavam ādhuryam gamayati. na hi samāhriya-  
māṇānām atatsvabhāvato 'samāhārasya tatsvabhāvatvam sambhavaḥ.  
anyavastuvailakṣaṇyam eva darśayatōktam---**kālakṣaṇabhede** 'pi  
ityādi **vartamāna** ityantam sidhyatphalodayānukūlatāmātreṇa na tv  
avayavivad ekakṣaṇōpasamhṛtena rūpeṇēti. idānīm samāhriyamāṇānām  
evākṣaṇikatayā pūrvāparībhāvam abhipretyā "ha---**asti vā**" iti. nanu  
siddhasyāpi kartur eṣā 'vasthā pratīyata iti vakṣyate, yadā tu  
labdhātmako 'nyatra vyāhriyata iti tat katham ucyate, siddhe kartary  
anya iti. anyo 'pīti hi vaktavyam. ata āha---**kartur** iti. pūrvatrāpi na  
kartur iyam avasthā 'stīty uktā kartṛtvād eva siddhatvāt kim tu anyasya

vyavacchinnā tenâtrâpi kartur imām avasthām siddhām kṛtvā 'nyasya vidhīyate. tataś cāyam arthas sampadya ity āha---**tenānyo 'pi** iti. nanv abhidadhyuḥ svaśaktyā hītyādinākhyātârthatvenânḡikṛtayor bhāvanā-sāmānyaviśeṣayor ubhayor api vipratipannatvāt pūrvapakṣi tam prati katham karoti arthavanṭi. sāmānyavattāmātram ucyate ity āśaṅkyô-bhayavattā pratipādanasamarthasya sāmānyaviśeṣabhāvena karoti-sāmānâdhikaraṇasya darśitasya tasmād ity anena parāmarśam darśayan pariharati---**atrôbhayor api** iti. etad uktam bhavati, ubhayapratipādanârthahetuparāmarśād ubhayavattâivârthād uktêti. evam karotyarthavattve sādHITE 'pi nyantasya bhavater ity anenâkṣiptā bhāvanā na sādhitêty anabhidhānāyôttaraprabandhārambha iti darśayann āha---**atra bhāvyanīṣṭhatām** iti darśayitum **vyavahāra** ity anvayaḥ. evam prakaraṇârtham ukhvā 'nantaram kriyamāṇam āha---**tatra karotāv api** iti. karaṇasiddhyêti. sādhatamasiddhyā sādhyasya bhavanam pravṛttam iti vivakṣita iti **karotikarmaṇo 'pi** iti bhāvayatikarmaṇa iva karotikarmaṇo 'pi bhavati. kriyālābhe sati yad anayor ekârthatvasiddhaye vaktavyam avaśiṣyate bhavateḥ parasya ṇico bhavanaprayojakavyāpāravācinaḥ karotyarthaviṣayatvam tatsampattim āhêty arthaḥ. karotyarthakartṛbhavitṛprayojakatvam **tataś ca** ity anenôktam. karotikarmaṇo bhavatikriyālābhasya hetutvam vyaktīkurvann āha---**karotyarthavaśena** iti. **prayojakavyāpāravacanatva** iti. bhavitṛprayojakavyāpāravacanatve sati tadvacanasya bhavitṛprayojakavyāpāravacanasya bhavati. parasya ṇico viṣayatā karotyarthasya siddhêti svôktârthasiddhir anena darśitêti. nanv etasmimś tu prakrame kim odanam pacatīty udāharaṇena ata āha---**odanam pacati** iti. viklidyanti taṇḍulā iti dṛṣṭāntāyêti draṣṭavyam. nanu kriyate ghaṭa ity atrôpa-sarjanībhūtaprayojakavyāpārah prādhānyena ghaṭo 'vagamyate na tadvyāpārah. āsravaṇāt. ata āha---**kriyate ghaṭa ity atra** iti. tathā 'pi katham vacanasyâivêti ata āha---**karmaṇo niṣkriyasya\***(**sakriyasya**) iti. niṣkriyasya tadabhāvād anvayavyatirekābhyām kriyāgatam eva prādhānyam syād iti bhāvaḥ. anyantānām bhavatyādinām āśaktiḥ katham karotyādinām āśaktau hetutvena śaṅkyate. ata āha---**anyantena** iti.

anyeṣāṃ vēty atrāpi. evaṃ āśaṅkēty āha---**evaṃ vaiparītye 'pi** iti. anyantena karotinaṃ 'bhihitatvād dhātvartho 'sau na pratyayārtha ity avadhāritaḥ katham pratyayena ṇico 'bhidhīyatām iti. nanv anyad atrôpapāditam anyac cōpasamhriyate **tena bhūtiṣu kartṛtvam** iti ity āśaṅkyā "ha---**yadā cāivam** iti. yenāivam bhāvanāśabdasya vṛttis tenēti vārtikôkto hetur anena darśitaḥ. nanu vidhau smṛtena liṅādinā 'bhidheyo vidhir arthabhāvanāyāḥ śreyoniṣṭhatēti kaiścid vārtikakārair iṣyate. tatra katham abhidhābhāvanām ity etad vyākhyāyate. ata āha--- **yad āhur** iti. puruṣaṃ pravartayato liṅādeś śabdasya kartuḥ kriyāyām pravartanātmikāyām karaṇam asmin pakṣe śreyassāadhanatājñānam vidhijñānasya pravartanāyām kāraṇatvābhyupagamāt. uktaṃ hi, hitenēty apekṣite pūrvasambandhānubhavāpekṣeṇa vidhijñānena sambadhyata iti. tataś ca tadabhidhā śreyassāadhanatābhidhā pravṛttibhāvanā tasyā eva tajjanakatvāt karaṇajanitāyām evēpsitaphalabhāvanatvāc ca tāṃ śreyassāadhanatābhidhātmikām pravṛttibhāvanām liṅādayo na vadeyuḥ vidhyabhidhāyitvāt. tena vyācaṣṭe---**kurvanti** iti. bhavativ asmin pakṣe ślokaśyēyaṃ vyākhyā, yat tv atra vivaraṇavārtikam, sā dvitīyā śabdadharmā ityādi. tatra katham vidhitvābhidhānam, abhidheyo hy atra vidhir nābhūyā\* ity atrā "ha---**sā ca** iti. vidhyabhidhāyino vidhāyakasya liṅāder vyāpāro vidhānam vidhir ucyata ity arthaḥ. yac cāsyānantaravārtikam viśeṣataś ca iti tad apy asyā viśeṣaṇāni kânītyapekṣāyām, uttaram āha---na tv asyāviśeṣata ādhikyenārthavādādhikaraṇe varṇānām anapekṣitatvād asattvāc cēty āha---**sādhyasādhana** iti. idānīm atrāivārthe ślokaśyāñjasāyojanām abhidhāśabdam karmasāadhanam kṛtvā "ha---**atha vā śreyassādhana** iti. śaktimato vyāpārātmanēti vadan vyāpāram viśinaṣṭi---**pravṛttiphalodaya** iti. arthabhāvanāyāś śreyassāadhanatā śreyassāadhanatāśaktiḥ pravartanātvena liṅābhidhāyamānēty arthaḥ. tāṃ cāhur eva liṅādayaḥ iti vakṣyamāṇena sambandhaḥ. tatrāivārthe ślokaṃ abhidhānaśabdam abhidhāyakaśabdavācinam ṣaṣṭhīsamāsaṃ cāśritya yojayann āha---**atha vā 'nyasamavetâpi\*** iti. abhidhāyakād anyasminn abhidheyo 'rthabhāvanātmani samavetâpi śreyassādhanaśaktiś śaktimataḥ pravṛttiphalodayavyāpārātmanā śabd-

ena pravṛttiprayojanenâbhidhīyamānā(m\*) abhidhābhāvanā bhavati. idānīm samastena vidhitattvam varṇayitum ārabhate—**anyathā ca\*** (**vā**) iti. ayam abhiprāyaḥ, liṅādibhir apy ākhyātāntaravad arthabhāvanāsvārūpeṇâbhidhīyate na tu śreyassādhanatvarūpeṇânanuvidheyânāptapuruṣaprayuktebhyas tadapratīteḥ. tebhyo hy arthabhāvanāsvārūpapratītir eva vyutpannasya syān na śreyassādhanatvapratītiḥ. ato 'nya eva liṅ apy abhicāro 'rtho vidhir varṇanīya iti. sa cārthaḥ pravartanātmakam arthabhāvanāviśayam abhidhānam iti manyamānas tasyārthabhāvanāviśayasyâiva pravartanātvam upapādāyann āha---**sarvatrôddiṣṭena** iti. yathā paraśor udyamananipatane tadviśaye apy uddiṣṭena prayojanena kāṣṭhadvaidhībhāvena chideti nirūpyete evaṃ ca padānām svārthâbhidhānasya tadviśayasyôddiṣṭavāk्यārthapratipattes tatpratipādanatvavat liṅām apy arthabhāvanāviśayasyâbhidhānasyôddiṣṭapuruṣapravṛttiprayojanasya pravartanātvam nânupapannam ity āha---**tatra yathā** iti. evam arthabhāvanâbhidhāyāḥ pravṛttiphalatvena pravartanātvam upapādyatām āhur liṅādaya ity etad upapādayann āha---tac cāitac cōddiṣṭam prayojanam vāyûdakâdivyâpārād iva na liṅā vyâpārāt sattāmātreṇa kiṃ tu pramānavat pratītijanānadvāreṇa tatrâpi nārthabhāvanāsvārūpamātrapratijanānena tanmātrapratīteḥ pravṛtтыasamarthatvāt. kiṃ tu yā pravṛttisamarthā śreyassādhanatā viśiṣṭāyā bhāvanāyāḥ pratītiḥ tajjanānadvāreṇa tatas tadarthabhāvanāyāḥ sādhyâṃśasyâbhimatarūpatām aṃśāntarayoś câbhimatasādhanatadanugrāhakatām ca bodhayitum prastutam prakrāntam arthabhāvanâbhidhānam svargayāgâḍīni sādhyasādhanâdibhāvena pratigṛhṇāti tathā pravartanātvenôktena pratītam syād ity arthaḥ. tathā ca tām āhur liṅādaya ity etad siddham bhavâtīty āha---**tasya tv\*** iti. tasyārthabhāvanâbhidhānasya pratītiḥ pravṛtтыarthatvena pravṛttir anyôpāyaliṅo 'rtha\*bhāvanâbhidhāyāḥ pravṛttiprayojakavyâpārārūpaviśayatâbhidhānaśaktim kalpayaty avagamayaṭīty arthaḥ. liṅādīnām arthabhāvanâbhidhānasamaya eva tadabhidhānasya pravṛtтыarthapratītisadbhāvam taddhetubhūtāyā liṅādīnām pratipādyārthapratipādanagatapravṛtтыarthatve 'py upapattes tat-

sambhavam ca nyāyavinirṇaye nārāyaṇāryair nipuṇam nirūpitam anu-  
sandheyam. evam upapāditam ardhaślokārtham upasaṃharati---**tenā-  
rthabhāvanā** iti. nanu kṛdantād dhātor apratīter ity asyōttaratvena  
kṛdanteṣu guṇabhūtabhāvanāpratītim upapādayatā kim artham idānīm  
tiṅṣu\* sātidiśyate ity apekṣāyām āha---**na cāltad eva** iti. yad atra  
bhāvōtpaneṣu kṛtyeṣu darśitam dhātvarthaprādhānyam yac ca  
karmōtpaneṣu prayojyaprādhānyam etad evēty arthaḥ. nanu dvya-  
rthena dhātunā prayuktena sāmānyasyāpy upādānāt katham viśeṣa-  
rūpasya niṣkarṣaḥ. ata āha---**sāmānyāmśasya** iti. karaṇatvāyogya-  
tvam kriyātvenēti. kecid ity anena vivakṣitānavayavān viśeṣato  
darśayati---**yair** iti. sarvāntimair iti bhāvaḥ. bhavanavyāpṛtā ity  
uktānām siddhabhāvanā ity uktānām ca madhye paurvāparyeṇāvasthita-  
bhavanadvayavanto 'vayavāḥ. kecit trayo 'pi tatra bhāvanāmśā bhava-  
nenāiva pūryanta iti vacanād vārtikakṛtā 'ngīkṛtāḥ tena teṣām  
uttarabhavanam karaṇam pūrvam iti kartavyatābhipreyate ity āha---  
**tataḥ (api) prāg** iti. kecit siddhabhāvanā ity uktān prayojakān api  
viśeṣato darśayati---**yān utpannān\*** iti. sarvaprathamān iti bhāvaḥ.  
śabdaprayogo ghaṭo bhavātīti prayogaḥ, siddhabhāvanā siddha-  
bhavanēty anenōktām bhāvanām api darśayati---**teṣām** iti. pra-  
yojakānām ity arthaḥ. phalanīṣpattir ghaṭasāmastyaniṣpattiḥ katham  
anenāiva ghaṭo bhavātīti prayogo nirvyūḍho 'vayavāśrayatvād upa-  
nyastaprakārasya. ata āha---**sarveṣu ca** iti. **dvābhyām** iti. ātma-  
bhavanam bhavad iti cābhyām ity arthaḥ. bhavad ity anena sambandhe  
tāvat kāraṇam āha---**dhātvarthasya karaṇasya** iti. asty arthasya  
karaṇasya kartṛnirvartyatvapradaśanāyāivam ucyate ity arthaḥ. sattā-  
kartṛtvam ca tasyāiva tad evēty āha---**sattām pratipādyamānām** iti.  
ātmabhavanam ity anena sambandhe 'pi kāraṇam āha---**na ca prati-  
panna** iti. evam ca yo 'trārthas sampadyate tam tatrāpītyādinā vār-  
tikenōktam. tadvyākhyānenā "ha---**uttareṣu kṣaṇeṣv** iti. prathama-  
kṣaṇe sann\*uttareṣu kṣaṇeṣv ātmanas sattām tataḥ pūrvakṣaṇasattā-  
vāptyā karaṇarūpyā karotīty evam pūrvōttarakṣaṇasattārūpeṇa  
kramavaiparītyena prayojyaprayojakavyāpārakā ubhayasāmānyasattā-

pūrvāparībhāvaś ca vyāpāro bhāvanêttitham sattābhedākalpanā 'nusar-  
tavyā, kenêty apekṣāyām uktam **astīti dhātupratyayābhīdhānena**  
iti. asaṅgatiṃ pariharann āha---**tad etad** iti. samastam vyāpāram  
dhātur eva yathōpādatte tad\* ghaṭo bhavatīty atra darśayam  
taddhetukam virodham vispaṣṭād ityādinōktam darśayati---**yas tu**  
**siddhabhāvanā** iti. **tasya** iti. upādātur ity arthaḥ. karaṇam hi  
siddhātmakam niyojyavyāpāras tatsādhyatvād asiddhiḥ. ekasya ca  
siddhasādhyate viruddhe evêti. nanu dhātava eva na vyabhicarantīty  
atra katham satyam dhātvarthā na vyabhicarantīty uttaravacanam  
ghaṭate. ata āha---**satyam na vyabhicaranti** iti. avyabhicāriṇas  
sanīty etāvad anujñāyate na dhātava ity etadupapādanāya dhātvarthā  
ity uktam iti. atha vā satyam ity anena dhātūnām evāvyabhicāram  
anujñāya tan na sākṣāt kiṃ tu dhātvarthavyabhicāradvārakam iti  
darśayitum dhātvarthānavyabhicarantīty uktam ity āha---**atha vā** iti.  
nanu kārakāṇi kriyām apekṣante nānyat tat katham teṣām akriyātmanām  
dhātvarthena sambandhasiddhiḥ. ata āha---**phalabhāvanā** iti. ayam  
abhiprāyaḥ, kārakāṇi kriyām iva kriyāpi kārakāṇi apekṣata iti  
tadapekṣānusāreṇa tayāpi teṣām sambandho vaktavyaḥ. sā ca  
bhāvyaniṣṭhatvenātmalābhāya phalam apekṣamāṇā na phalabhūti-  
mātreṇātmānam\* labhate kiṃ tu yadadhīnā phalabhūtiḥ tasya phala-  
karaṇībhūtadhātvarthasyāpi lābhenêti. tatsiddhaye kārakāṇy apekṣate  
nōpakārāntarāya, ato yathāruṇyam\* dravyaparicchedāyāpekṣita-  
kriyayā tam apekṣāvaśena dravyeṇāpi sambadhyate vākyabhedenārtha-  
labhyena yathāikahāyinyā tayā 'ruṇayēty evam dhātvarthena kārakāṇi  
kiṃ vivakṣāyām kāṣṭhaiḥ pāko 'pīty anayā nādarād uktam. ayam pakṣo  
'nādaraṇīya ity āha---**pakṣāntara** iti. anādare hetum dṛṣṭāntavai-  
ṣamyapradarśanenā "ha---**yataḥ** iti. punar apīmam pakṣam ujīvayann  
āha---**kriyātmakam vā** iti. kriyātmake dhātvarthasyāruṇāika-  
hāyanyor viśeṣaṇaviśeṣyabhāvenānāyor api kriyākārakabhāvena sam-  
bandha ukto ghaṭata evêti. anyathā vārtikābhiprāyam āha---kri-  
yātmakatve 'pi\* dhātvarthasyā "ha---**phalabhāvanāta** iti. vārtike  
bhāvanāgarbha eva dhātvarthasambandhaḥ kārakāṇām ucyata iti



brāhmaṇagatānām praiṣānām vidhāyakatvābhīdhānasyātra saṅgatām  
 yojanām darśayann āha---**nanu kṛtyānām** iti. atrôttaram uktam  
 vyana-kti---**praiṣa eva** iti. prāptyabhāvādinyataḥ\* prāptabhāvasatyām  
 smāraakatvavirodhāt praiṣa eva śaktis syāt prāptyabhāve tu  
 smāraakatvābhāvād vidhir eva bhavati prakṛtyāivāvatīṣṭhate. ato vinā 'pi  
 smaraṇena smaraṇam antareṇā 'pi kṛtyānām brāhmaṇagatānām vi-  
 dhāyakatvam ity uktam ity anena vyākhyātam iti. ayam evēty anena  
 katham prāptyabhāvāt smāraakatvāśaktau vidhāyakatvasyānyasya  
 prāptiḥ ity apekṣāyām ucyata ity āha---**katham anyatra** iti.  
 nānyatvam asti. ekāiva śaktir upādhibhāvābhāvābhyām phalabhedād  
 vyapadeśabhedam labhate ity uttarābhiprāyo 'bhipretaḥ. nanu ta eva  
 paca\*dhātvarthā ity asyādhiśrayaṇādāya eva pacyarthā ity arthaḥ  
 pratīyate tac cāyuktam, karmasthakriyāvācinaḥ pacer vikledanam  
 abhīdhāyitvāt. ata āha---**pacir api** iti. atha vā ta eva dhātvarthā ity  
 evam na prakṛtadhātvarthaviśeṣābhiprāyeṇocyate, kim tv aviśeṣeṇa  
 dhātvarthamātrābhiprāyeṇēty āha---**atha vā viśeṣeṇa** iti. prakṛtā-  
 prakṛtasādhāraṇyenēty arthaḥ. astv evam kim anena labhyate. ata āha---  
**tatra ca** iti. svamate dhātvarthād atyantabhinnāyā bhāvanāyās  
 tadvyatirekeṇādarśanānujñāne kāraṇam tāvad āha---**dhātvartha-**  
**samṣarga** iti. tatkr̥tāc ca bhramāt tavata\* eva dhātvarthā ityādy-  
 abhīdhānam iti darśayann āha---**yadvaśeṇa** iti. katham tarhi  
 sarvasāmānyarūpeṇānyāvagamya ity ata āha---**śakyate tv** iti. nanu  
 tathā 'pi sarvasāmānyena rūpeṇānyāvagamya ity karotīty api  
 sāmānyāmśaḥ pratīyate iti ca saṅgrahavivaraṇayor abhihitarūpāyā  
 bhāvanāyāḥ kim idānīm punar abhīdhānena. ata āha---**evam praty-**  
**ayātirekād** iti. nirūpaṇam cātra dravyasya parisandarūpam yadgama-  
 nādiviśeṣeṣv anugate nāudāsīnyapracyutimātrarūpeṇa nirūpyate sā  
 bhāvanēty evam kṛtam. tatprayatnasyāpi yajatētyādau bhāvanā-  
 siddhyartham audāsīnyapracyutyupalakṣitam rūpam abhyupagamya  
 tasyāpi karotyarthatvam vadatām anupapannam parisandarūpam ity  
 asyāvaktavyatvāt. ata āha---**prayatnaparispandayor** iti. viśeṣa-  
 pradarśanam sāmānyenōktasya kriyātmano viśeṣôdāharaṇam ity arthaḥ.

evaṃ paramate vārtikagamanikāṃ darśayitvā idānīm svamatam yathôk-  
 tam eva vārtikārtham vyavasthāpayitum āha---**yadā tv** iti. sidhyataḥ  
 phalôdayasya yadanukūlatvam dravyagatam tanmātram sidhyad iti  
 vartamānâpadeśenânukūlatāyāḥ phalôdayaniyamam darśayati---mātra-  
 śabdena dravyasya rūpântarāṇi vyavacchinatti. tad eva kriyāyā rūpam  
 pratīto darśayati---**karoti** iti. etad uktam bhavaṭīty āha---**atyantam**  
 iti. atyantaśabdena pratibandhâbhāvôpekṣā nâstīty āha---ity asmin  
 pakṣe na prayatnasya. uktarūpavaidhuryeṇa kriyātvam ity āha---**tadā**  
 iti. drśyate hi, prabalamalladr̥ḍhālīngitagātrasya saty api prayatne  
 tatphalânudayaḥ prayatnasvarūpam câpracyutam, anenâiva prayatna-  
 sya pratibandhâbhāvâpekṣā darśitā sahakāryâpekṣā darśitā. sahakāry-  
 âpekṣā 'py astīti darśayatôktam---**saṃyoga** iti. śārīrâtmasaṃyogo  
 'bhipretasvarūpeṇēti viśeṣaṇam. bhāvanôparāgāt tu syāt. tasyâpi dhātv-  
 arthasya saha iti pradarsānāyēti. nanu kim ity evaṃbhūtasyâpi  
 kriyātvam na syāt. ata āha---**na hi kriyā ca** iti. ataḥ parispanda  
 evôktarūpôpapannaḥ kriyāpadārtho yuktaḥ ity āha---**parispanda eva**  
 iti. tatra ca parispandarūpam ity etad vārtikam kriyārūpasyâiva pra-  
 darśakam iti bhāvaḥ. yady evaṃ katham na parispanda evâika iti  
 vārtikam. ata āha---**yat tv** iti. uttarayos tṛtīyântayor uktam ity anu-  
 ṣaṅgaḥ. evam anena bhāvanāyāḥ karotīti pratyayaviśayanirūpaṇena  
 kṛtena dhātvarthanirūpaṇam apy arthāt kṛtam bhavaṭīty uttara-  
 vārtikagatam anuvādam upapādayitum āha---**atra ca** iti. atadrūpāt  
 pūrvôktarūpāt rahitāt. ata evâvyāpārâtmanah karmagatānavaghātādu  
 kartṛgatād yāgādu uddiṣṭasvargādiphalôdayâvadhivyāpārasyâvāntara-  
 phalâtmakān saṃyogavibhāgān eva dhātvarthānabhipraitīty atrāvagam-  
 yate. nanu kartṛgato yāge mānasas saṅkalpo jñānaviśeṣaḥ sa katham  
 vyāpārâvāntaraphalâtmakam tadāśrayasyâtmanas spandâbhāvād avyā-  
 pakatvāt katham vā saṃyogavibhāgaśabdas tatrôcyate, uddeśa-  
 tyāgâtmako hi sa jñānaviśeṣaḥ sa ca yathārtha eva phalabhāvanā-  
 karaṇatvena dhātunôpādīyate nâyathārthaḥ na hy amukāyēdam  
 dravyam na mamēti saṅkalpasyâyathārthatve devatāyai dravyam tan  
 yuktaṃ syāt. yajamānasamयोगino dravyâvasthānāt tena pāramārthika-

svārthānuraktasyāiva saṅkalpasya yajyarthatvam sa ca svārtho dravya-  
prakṣepanirvartyo devatāsaṃyogaḥ yajamānavibhāgaś ca devatā-  
saṃyogo hy amukāyēty uddeśāṃśaviṣayīkṛtaṃ prakṣepeṇa tadabhi-  
mukhagamanān nirvartyate. yajamānāvibhāgāṃś ca svatvōpahita-  
saṃyogavināśakas tenāiva. ataḥ parispandarūpaprakṣepajanyadevatā-  
saṃyogayajamānavibhāgātmakaviṣayānuraktasya sataḥ saṅkalpasya  
yajyabhidheyatvam. ata eva prakṣepasya yāgāṅgatvam tadabhāve  
saṅkalpasya mithyārthenāyogativāt tad evaṃ prakalpajñānasya  
yajinōpādānād upapannaṃ yāgasyāpi spandatvam vyāpārāphalatvam  
viṣayānurāgadvāreṇa saṃyogavibhāgaśabdaviṣayatvam cānenāivābhi-  
prāyeṇa vārtikakāro vakṣyati,

yāge 'pi prastute cātra calanaṃ yad udāhṛtaṃ,

tat prakṣepāṃśarūpeṇa yāge 'py astīti niścayāt.

iti yāgasya puroḍāśāśrayatvābhidhānam upapādayan nibandhanakāro 'pi  
dhātvarthād apavṛjyamānāt phalam apavargaś ca tasya dravyanikṣepaḥ  
sa ca puroḍāśāśraya iti yāgāṅgabhūto dravyanikṣepo yajyupāttasya  
saṅkalpasyārthanirvṛttyā tatsamāpakativāt tadapavarga ity abhiprāyaḥ  
evaṃ ye tu tadanurañjanasamarthā ityādinōktaṃ. dhātvartharūpaṃ  
darśitaṃ. tasyēdānīm bhāvanārūpānantarbhāvapratipattaye tadamśayor  
niveśaṃ te cētyādivārtikōktaṃ vibhajate---**te ca pratiprayogam** iti.  
pratyākhyātapratyayaprayogaṃ dhātūpādānāḥ karaṇāṃśe pratyāsatter  
niviśante karaṇānukūlāś cētikartavyāṃśenānva\*kriyātmakā eta ity  
uktaṃ te katham iti. kartavyatāṃśe niveśeran. ata āha---**bhāvanā** iti.  
etad evōpapādayann āha---**na hy akriyā** iti. śeṣaṃ sugamaṃ. **evaṃ**  
**tarhi** iti. nānantarōktōpaḥjanena pratyavatiṣṭhate kiṃ tu dhātvartha-  
vyatirekeṇētyādinōktārthōpaḥjanenēti darśayann āha---**kariṣyati** iti.  
kathaṃ na sidhyatīty āha---**yato 'ngīkritya** iti. sāmānyam ity etad  
abhyupagamyā sādhyatayēti viśeṣaṇaṃ kurvataḥ pratyayānuvṛtti-  
vyāvṛttibhyāṃ sāmānyaviśeṣātmakasyāikasya vastuto siddhau yo 'bhi-  
prāyas tam āha---**yadi sāmānādhikaraṇyena** iti. nanu dhātva-  
arthasyāpi kriyātmakatve sāmānādhikaraṇyasyāpi sambhavān nāyam

parihāras syāt. ata āha---**paścima** iti. kriyātmakadhātvarthavādibhis tv  
ityādinōkta iti pratyayābhīhitam bhāvanārūpam sādhyātmakam dhātu-  
nābhīhitam siddharūpam ity evam śabdārtharūpeṇēty arthaḥ. tam  
evābhiprāyam iti. yo 'smābhir anantaram vaiyadhikaraṇyenōdīya-  
mānābhyām anuvṛttivyāvṛttipratyayābhām dvāv arthāv anvitau viṣayī-  
kṛtau na tūbhayātmakam ekam vastv ity abhiprāya uktaḥ. tam eva  
katham iti hetupraśnapūrvakam vyadhikaraṇapratyayapradarśitarūpa-  
vailakṣaṇyam ślokābhidheyam sāmānādhikaraṇyapratyayapradarśa-  
nīyatādātmyābhāve pūrvam abhiprete hetutayā vyācaṣṭe---**na**  
**yāgādāv** iti. na yāgādau dhātvarthe sādhyātmakasya bhāvanākhyasya  
sāmānyasya tadātmanāvasthānasamḥbhava iti. prakṛtasya sādhyapra-  
darśanam idam tatra pūrvārdhōkto hetur darśitaḥ, tadvilakṣaṇenēti  
bhāvanāvilakṣaṇena siddhātmanā karaṇasāmānyena yāgādīnām vyāptes  
tādātmyenāvasthānād ity arthaḥ. evam yāgādau bhāvanārūpaviparīta-  
rūpasāmānyātmakatvena siddhena tādātmyāsamḥbhavaḥ pūrvārdhenōkta  
ity uktam. uttarārdhena bhāvanārūpasya dhātvarthatādātmyavirodhi-  
tvād apy evam evēty ucyata iti darśayati---**evam bhāvanātmaka** iti.  
anyac ca bhāvanā nāma sāmānyam sādhyatvena vyavasthitam ity evam  
dhātvarthatādātmyavirodhitve 'bhīhite 'rthaprāptam sādhyātmaka-  
vyaktiviśeṣavyāptitvam ākāṅkṣānivṛttaye darśayann āha---**prati-**  
**puruṣavartina** iti. idam cātrānuktam api vivaraṇe 'nantaram darśitam  
ity āha---**tad etad** iti. idam cōttarārdhāvivarāṇam pūrvārdha-  
vivarāṇāt tathētyādeḥ paścād vaktavyam iti. kim idam evōktam iti  
paryanuyogo 'py anenāiva parihṛto veditavyaḥ. dhātvarthasāmānyasya  
bhāvanāto 'nyatvam darśayatōktam---**bhāvanākaraṇāmśenāpekṣi-**  
**tam** iti. tasyārtham āha---**bhāvanayā** iti. bhāvanākaraṇāmśenāpe-  
kṣitam iti vā vyākhyeyam ity āha---**atha vā** iti. nanv idānīm dhāt-  
varthasāmānyasya karaṇāmśatvānabhidhānāt tena sisādhayiṣito bhāva-  
nāto bhedo na sidhyed ity āśaṅkyā "ha---**tac ca phalōddeśena** iti. yat  
karmaśabdenābhidhīyata iti vārtikasya yat sāmānyam dhātvartha-  
samavetaṁ karmaśabdena kriyāśabdenābhidhīyate ity artho viva-  
kṣitaviparīta ity asyārtham karmaśabdena kriyāśabdenābhidhīyate ity

artho vivakṣitaviparīta ity asyārtham vivakṣitānugunam upakāreṇa  
 vyācaṣṭe---**vyāpārānvaya** iti. evam uktam granthārtham prakṛta  
 upayojayati---**tenāto 'pi** iti. pratyāsattyā na svarūpābhidhānenēty etat  
 kuta iti praśna ivā "bhāti. tenā "ha---**kuto mukhyam** iti. evam  
 vyākhyānanibandhanam darśayann āha---**mukhyāsam bhavād** ity  
**uttaram** iti. anyathā pratyāsattyēty atra hetum vaded iti bhāvaḥ. evam  
 dhātvartho 'pīty anena pratyayārthavad dhātvartho 'pi veditavya ity  
 uktam. tatra katham tad veditavya ity apekṣām nivartayann āha---  
**nākhyātasadṛśa** iti. pratītamātrayā bhāvanayā prathamam sādhyam  
 apekṣate ity atra sādhyasya prādhānyam apekṣāntarādhīnatvam ca  
 hetutvenābhipretam iti sahōpapattyā vyācaṣṭe---**sādhyapradhānam\***  
 iti. atra bhāvanārūpasya pratītasya sādhyādhīnatvam prathamam hetuḥ  
 amśāntarādhīnatvam tu dvitīya iti darśitam. tatsamarthanāya sādhyā-  
 syāmśāntarādhīnatvapradarśanam ca kṛtam iti veditavyam. kvacic  
 cāpekṣāntarāṇām iti pūrvatrāpekṣyamāṇe 'pekṣāśabdaḥ. idānīm bhāva-  
 nāgatānām apekṣāntarāṇām sādhyādhīnatvād ity ucyate. uktam hi  
**bhāvanāpekṣamāṇā hi sādhanam kim phalasya me\*** ityādi. tena  
 sādhanādyapekṣā sāksāt paramparayā ca sādhyādhīnāḥ na sādhyāpe-  
 kṣāvad bhāvanā svarūpādhīnā iti. nanu kim iti nāsrīyate. ata āha---**yadi**  
**hi** iti. tataś ca svargayāgayos sādhyasādhanasambandho na sidhyed iti  
 bhāvaḥ. nanv evam prākkālīne 'pi sādhyādibhiḥ pūraṇe vidhivyāpṛtir na  
 syād iti codyam vārtika eva parihariṣyate---**vidhitvaprakramāc**  
**cētyādinā** iti. padaśrutyā dhātvarthasya bhāvanāsambandhamātram  
 uktam. na tatkartratvam. ato na puruṣārthakarmatvāpādakena vidhinā  
 padaśruter bādha ity asya vakṣyamānavirodham āśaṅkate---**nanu**  
**(tathā) dhātvartha** iti. bhāvanāyā dhātvarthakarmatvasya padaśruty-  
 upapāditasya vidhiśrutyā bādham vakṣyati arthaḥ. satyam. aprāpta-  
 bādham vakṣyati. iha tu prāptasyābādha ucyata ity avirodham āha---  
**satyam** iti. tad eva darśayati---**tena** iti. paṭhitena ślokena iti. **tena tv**  
 iti vidhinā iti. **tathā ca** iti. taduktaparakārānugunam vivṛtam sambandha-  
 mātram kṛtvētyādinā vārtikenēty arthaḥ. yatra hi śāstrād vinā na  
 puruṣasya pravṛttis tatra samnikarṣaviprakarṣau śāstrārthatva-

tadarthatvayor avadhāraṇāyāpekṣyete ity uktam vārtike. tatra śāstrārthatvāvadhāraṇāya samnikarṣasyāpekṣaṇīyatām upapādayati---**svam artham** iti. tataś ca svārthatvenāpratipādyatvam sādhyatvam: ato na sādhyatāvagame bhavati. samnidhyapekṣēti vārtikābhiprāyam āha---**sādhanaabhāvaś ca** iti. na sādhyātmanāpekṣyata ity asyārtham āha---**na sādhyasāmānyātmā\***iti. kiṃ tarhi tadbhāvanāviśayatvenēty asyāpy artham āha---**kiṃ tarhi tadātmanā** iti. sādhyasāmānyasyātmatve nāvagatānām svargaputrādiviśeṣaṇānām api sādhyatvam siddham eva teṣām tu ko viśeṣaḥ. ata sādhyā ity etāvad evāvijñātam ity atrāiva kevalāmśās tatra vyāpārasaṃbhava ity anenōktam bhavaṭīti. nanu yogyatāyām ajñātāyām vākyārthāvagatyasaṃbhavāt katham tato yāgenēty evaṃ vijñāyata ity ucyetēty āśaṅkyā "ha---**viśeṣaṇasya** iti. nanu bhaviṣyatkalāvṛttiḥ katham pūrvakālabhāvikāryasādhanaatvam kāryapūrvakālaniyatatvāt tasyēty āśaṅkyā vyācaṣṭe---**kiṃ ca yadi bhāvino 'pi** iti. anupapannārthatvena viḥāsāvagatir abhipraitīti tad-yogīty anūdyā so karmako na syād iti vidhīyata ity āha---**akarmako vā** iti. ubhayathēdam vyākhyānam kṛtam ubhayathā vivaraṇād iti. **anyad eva hi dhātvarthapraptyam\*** karmānyac ca bhāvanākarmēti. karmatvādhiṣṭhānabhedam evā "ha\*---iti lakṣyate tan na tathā mantavyam ity āha---**nānena** iti. evam abhidhānasya nibandhanam svayam evōktam. **adhiṣṭhānam tv** iti. codayati---**dhātvarthasyāvyāpārātmakatvapakṣa** iti. tatkarma dhātvarthakarmēti. nanv astu bhāvanōpaśamād atrāpi kriyāvyavahāraḥ tathā 'pi paramārthataḥ kriyā bhāvanāivēti tām eva pratikarmatvam yuktam. na dhātvartham ity āśaṅkyābhiprāyam vivṛṇoti---**antarṇīta\*(antargati-)** iti. satyam, evam antarṇītadhātvarthānām bhāvanāyām pākādikriyāviśeṣatvena pratīyamānāyām dhātvarthabhūtavikledanādisādhyam odanādikriyāviśeṣam pratikarmātmanānvīyamānam bhāvanāyām uddiṣṭatṛptyādikarmatvena vivakṣitāyām tadviśeṣaṇasya dhātvarthasya karmēty ucyate. paramārthatas tu bhāvanām praty eva tatkarमतvam dhātvarthasya tv adhyāropyōcyata iti. evam avyāpārātmakatve dhātvarthasya karmānupapattim parihṛtya vyāpārātmakatva eva tv asty anyānupapattir ity

āha---**vyāpārātmakatva eva** iti. **duḥsampādam** ity anena duḥkha-  
 sampādyatām āha---**nāsampādyatām vyāpārātmakatve 'pi parōt-**  
**pattyanukūlarūpasya calatyādibhir anupādānād eva tatsam-**  
**pādanasambhavād iti\***. tadavyāpyatvamātratvenēti viśeṣaṇasya  
 prayojanam darśayati---**uddeśena** iti. kālāntarabhāvitvena bhāvanānu-  
 ṣṭhānānantaram abhavataḥ katham bhāvanākarmatvam ity apekṣāyām  
 uddeśena tatkarimatvam darśayati dhātvarthāntaratirohitam ity asyāpi  
 prayojanam āha---**dhātvarthakarmatām** iti. dhātvarthāpavarga-  
 labhyaṃ hi tatkarma na dhātvarthāntaratirohitam bhavitum arhaṭīti. tac  
 ca bhāvanāka(r)maprāyeṇāivam karmaśabdena sambandham āpadyate,  
 na dhātvarthakarmavaṭītyādinōktam. tatra vyavasthāhetum darśayann  
 āha---**śabdaśaktir** iti. samprati dvitīyābhidheyarūpasya dhātvartha-  
 karmaṇy eva bhāvād itaratrābhāvāc ca vyavasthēti darśayann āha---  
**atha vā yasya** iti. nanu vyāpārādḥīnajanmanas tasya katham kriyā-  
 hetutvanimittam kārakatvam iti. ata uktam vyāpārasyāpavargasam-  
 pattyā kārakam iti. atas tu tādṛśam karmaṃ kiṃ jātam prastutasya. ata  
 āha---**dhātvarthāvasānaś ca** iti. ākhyātābhidhānād avasīyamāno  
 vyāpāro dhātvarthāvasānaḥ. dhātvarthāvasānam evāvasānam yasya sa  
 tathōktaḥ. tatas ca dhātvarthānantarabhāvy eva karmābhidhānōpā-  
 ttena rūpeṇa savyāpāro gr̥hṇātīty asya karmaṇaḥ prayogasya pra-  
 yujyata iti prayogaś śabdas tasya dvitīyākhyasya prācūryam dhāt-  
 varthakarmaṇī ity arthaḥ. bhāvanā karmaṇi tu na dvitīyāyāḥ prācūryam  
 vyāpārābhidhānataḥ tadavasānatvābhāvena vaivakṣikasya tadavasāna-  
 sya prāyikatvāt kiṃ tv evam kāmaśabdasya tatra prācūryam vyā-  
 pāratādarthyābhidhāyitvād āha---**vyavahitaphalōddeśena** iti.  
 śabdenēti śeṣaḥ. tadavasānatāvyavahitaphalāvasānatēti. nanv agniṃ  
 cinuta ity atrāgner vyavahitaphalatvam eva. kutaḥ. yena dvitīyā-  
 prayogōpapattaye tadavasānatvam vyāpārasya vivakṣayā sampādyeta  
 sthalaniṣpattyavasāno hi cayanavyāpāro nāgniniṣpattyavasānaḥ. atas  
 tadavasānatvam vyāpārasya dvitīyābhidheyakarmatvasiddhaye vivakṣa-  
 yā sampādyetēti. idam ca vivakṣayā sampādyatvam vārtikakārasyāpi  
 sammatam ity āha---**vakṣyati hi** iti. apūrvādhikaraṇe hi na yāgāder

vyāpārasyāpūrvanirvṛtṭyā paryavasānam vivakṣitam. kim tv upa-  
bhogasya sthūlaphalōtpattyēti vadan vārtikakāro vaivakṣikīm  
phalāvadhidhivartamānatām vyāpārasya vakṣyatīty arthaḥ. tena vyā-  
pārasyābhidhānato vyavahitaphalāvasānatābhāvena dvitīyāprayogā-  
sam̐bhavāt taduddeśyatābhidhāyitvena bhāvanākarmatvāpādakasyāivam  
kāmaśabdasya tatra svargādiphaloḥpayogaḥ pracura ity āha---**tena  
tātparyābhidhāyina** iti. tātparyam tādartham taduddeśyatvam iti  
yāvat. yajer apītyādiślokasyātrāvatārakramo nāvyākhyāto 'vagamyetēty  
āśaṅkāvān āha---**dhātvarthena** iti. nanu dhātvarthakarmabhāvanā-  
bhāvābhyām sakarmakāt karmakatvavibhāga ukta eva. kim idānīm punaḥ  
pṛcchate. ata āha---**bhāvanākarmaṇāiva** iti. nanu śloke sākṣād  
avyabhicāreṇēti ca dvayam uktam. tatrāvyabhicāreṇēty etat niyamenēti  
sākṣād ity etac cānantaryeṇēti yat punar idam uktam idam tam idam tad  
iti vēti tat kasya vyākhyānam ity apekṣāyām āha---**sākṣād** iti. dvedhēti  
sākṣācchabdo vyavahite 'parokṣe ca prayujyata iti bhāvaḥ. atrēti  
kartavyatāprāptipradarśanasya saṅgatiprayojane āha---**samprati  
prasaṅgād** iti. vārtike yathāsam̐nikarṣam iti sākāṅkṣam prathamam  
abhidhāya punas sam̐nikarṣāsam̐bhavāc ca yathā kathamcid upa-  
sthāpyamānā śāstrānusāreṇēti ca sākāṅkṣam evōktvā tayoh krameṇa  
dvayam uktam---**śrutyādyupadeśena** iti. codanāsāmānyādyatideś-  
enēti ca tayoh pūrvābhyām yathāsam̐khyo\* nānvīyamānayoh kalpyata  
ity anena samāptim darśayann āha---**yathāsam̐nikarṣam śrutyādi**  
iti. śrutyādyupadeśenēty asyāpy uparitanena kalpyata ity anenānvayo  
'nusandheya itikartavyatākalkapatvenōpadeśātideśāv uktau kim atrā-  
nyathānupapattyēty arthāpattyupanyāsenēty atrā "ha---**arthāpattyā  
ca** iti. itikartavyatānvayasyādr̥ṣṭōpakārasya kalpakatvenārthāpattir  
uktēty arthaḥ. yathā yāgādikaraṇatvacodanōttarakālabhāvikarma-  
śabdatvam yajanādibhyo vyāvṛttam bhāvārthatvāśaṅkāparihāreṇa  
karmaśabdatāyām eva pāratantryāpādanadvārā karaṇam bhavati. tathā  
'vagantum ubhayor viśeṣaṇam āha---**dhātavo hi** iti. **upalabdhapūrvā**  
iti. **yajetētyādīṣu prayogeṣv\*** iti. nanu pūrvam api prayojya-  
vyāpārāṃśenābhidheyena bhāvārtha ity uktam. idānīm api bhāvārtha-



tvam amśavācīve nāstīty ucyata iti nānāyor viśeṣam upalabhāmahe. ata āha---**pūrvam bhāvanāviśiṣṭa\*(bhavanaviśiṣṭa)** iti. **bhavanōpā-dāna** iti. bhāvanābhīdhānena yā prayojakavyāpāraviśeṣaśaktis tasyāḥ tatprayojanatvam bhāvanāprayojanatvam ucyata iti. nanu pramāṇalakṣaṇenāiva bhēdalakṣaṇenāpy asambandhas samānas tathā 'pi tadupodghātātvenāvataratīti cet. tathā vā pramāṇalakṣaṇe kiṃ na syād ity āśaṅkābhiprāyam āha---**aupodghātikam api** iti. punar api sa eva codayati---**katham ākr̥tyadhikaraṇam** iti. **vācya nirṇayāya** iti. prameyavicāratvam api samīkarotīti siddhāntī vaiṣamyakathanena pariharati---**padārthānām** iti. padārthānām vākyārthaśarīraniviṣṭena rūpeṇa prameye 'ntarbhāve 'pi padapratipādyarūpeṇa pramāṇavarge 'py antarbhāvo 'stīti **atha vā parato vā** iti. idānīm svatas tvapakṣavyāvartako vāśabdaḥ iti. nanv āśrayatvenēti yathēndriyakāmavākye phalasādhanaśya dadhno homa āśrayatvena vyāpāraśarīravattva-jananenōpakarotīti nāmārtham prati vidhīyamānatvād atra dhātv-arthasya nāitat sambhavaṭīty āha---**nāitat** iti. katham ity āha---**na hi sambandhāc ca\*(sambandhāya)** iti. na hi nāmārthasya vyāpāratvam nāma vyāpārasambandhād anyad asti na hi sambandhāya kiṃcid vidhīyate\* kiṃ tu tatrōpākartum ato yatra nāmārtho dhātvarthānvayinā tṛtīyābhihitena rūpeṇa viśayīkṛtena phalam sādhanam tasya dhātv-arthasambandhirūpasya siddhaye vivakṣitam prati sambandhinam dhātv-artham homādi svasminn avihitatvena svenāprayuktam apy anyatra prayojanānantarāya vihitatvena tatprayuktam iha prakaraṇōpanītam gr̥hītvā phalam indriyādikam sādhanam iṣyate---**ato nāmārtha** iti. prakṛte tu dhātvarthasya nāmārtham prati vidhīyamānasya sambandhātirikṭasya tajjanyasyōpakāraśyāvaśyamābhāvāt tasya ca dr̥ṣṭaśyābhāvād upapanam eva na śaknoti. dr̥ṣṭenōpakartum ity abhidhānam ity āha---**dhātvarthas tv** iti. nanu nāmārthasya karaṇatvam dhātv-arthanirvartyakāryam astv ity āśaṅkyā "ha---**karaṇatvam api** iti. nanu nāmārtho dhātvartham apekṣata eva phalasādhanaśya pravṛtto dhātvarthanirvṛttidvārakatvāt phalabhāvanānirvṛtteḥ. ata āha---**anena nirvṛttena** iti. svanivartakatvenāpekṣā 'tra nivāryate sa\* hi dhātv-

arthasya nāmārthatādarthyâpâdakatvena nivāraṇīyā---**nē tara\*** iti. abhidheya eva prayoga ity atrâivakāreṇa cōccāraṇam ity uktam. tadupapâdakatvenôttaravârtikaṃ vyācaṣṭe---**kim ity uccāraṇam** iti. tadādhāre vēty etad upapādayati---**prayoga** iti. prayogaśabdârthâdhārā rūpôpalabdhir ucyate sa ca rūpôpalabdhir abhidheyâdhārā drśyate, nôccāraṇâdhārā ato 'bhidheya eva prayogo vyākhyāyata iti pramānavṛttisamaye yanniṣpannasthāyitvayor madhye 'pekṣābhāva-hetur bhavati tadabhāvo 'trāpekṣāsiddhaye vaktavyaḥ. tatra yadi niṣpannatvam apekṣābhāvahe tuḥ syāt tadābhāvâtmikāniṣpattir ucyate tena sthāyitvābhāvâtmakaṃ vināśitvam apekṣāsiddhaye 'bhidhīyata ity āha---**yadi pramānapravṛtti** iti. nanv asthāyino 'py anutpannāvasthasyâiva niṣpâdakâpekṣā na vinaśyadavasthasya tena niṣpâdakānvayasiddhaye niṣpattir api vaktavyēty āśaṅkyā "ha---**aniṣpattir api** iti. avinābhāvād iti bhāvaḥ. kriyānirvartyatvam evēti. kartrvyāpāra-nirvartyatvam evēty arthaḥ. prakṛta ity atra hetuḥ yato nāsau loka-siddho labhyata iti. nanu nāmadheyatāpakṣe nāmapadam api sādhyârthatvena dhātuvatsākāṅkṣaṃ syād ity etac codyam, yadi śyenacitrādarśapūrṇamāsâdisābdā ity anenâiva parihṛtam. kim idānīm upanyasyate ity āśaṅkyā "ha---**pradeśântare parihṛtasyâpi** iti. idānīntanenâiva uttareṇa parihṛtasyâpīty arthaḥ. **parihārântaram api cētyādi\*** (**parihārântaradānāya**) iti. dhātvarthôpaśleṣo 'pi puruṣeṇâśrīyata ity etad upapādayann āha---**ākhyātapratipādyam** iti. iyaṃ cāśaktiś śabdântarâdhikaraṇe kṛtānubandhatvād ity etad vyācakṣāṇaiḥ pradarśayiṣyata iti. (Vijayā on the Bhāvârtha Adhikaraṇa)

「動詞の意味の論題」へのアジター釈とヴィジャヤー複注

針貝 邦生

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